

The Literary Digest



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Prof. E. M. Shepard
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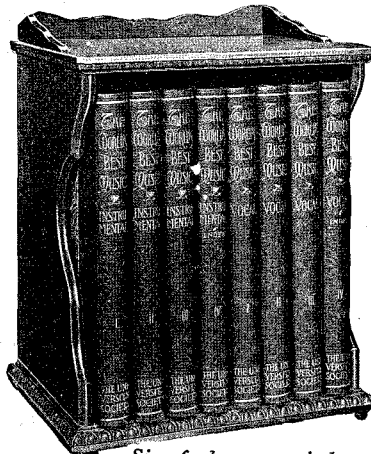
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TOPICS OF THE DAY.

THE GEORGIA LYNCHING.

EXCLAMATIONS of horror from all parts of the country, South as well as North, greet the news of the lynching at Statesboro, Ga., on the 16th; and if the attitude of the newspapers is any indication, the whole country is looking to Georgia to see how the State will treat the lynchers. The affair "would disgrace South Sea cannibals," exclaims the *New York Herald*; and the *New York World* remarks that "if 'darkest Africa' is any blacker than this, travelers have failed to report it." To quote a Southern opinion, the Raleigh (N. C.) *News and Observer* says:

"A more revolting and disgraceful affair could not have occurred in Darkest Africa among the naked tribes who have never even so much as heard of civilization. The naked ancestors of those people, living in the German forests, would not have been guilty of so outrageous and revolting a crime. Are we lapsing back into a denser barbarism than ever before cursed the world? . . . The Georgia authorities owe it to themselves, if they would not forfeit the respect of mankind, to exhaust every power of the State to apprehend and punish the men who were guilty of the worst crime of this century."

Eleven negroes, according to the news despatches, were on trial at Statesboro for the murder of the Hodges family, near there, in the latter part of July. The entire family had been murdered and the house burned over the bodies. Will Cato was found guilty on the 15th and Paul Reed on the 16th; and on the latter day both were sentenced to be hanged on September 9. After the sentence, the crowd, aided by the deputy sheriffs, attacked the court-house, and in spite of the judge's plea that the testimony of these two men was needed for the conviction of the rest, and in spite of the pleas of Rev. Mr. Hodges, brother of the murdered man, they overpowered the militia (who were armed with unloaded rifles and made little resistance) and captured Cato and Reed. The two negroes were then taken out of town about two miles, chained to a stump, surrounded with pine wood, and saturated with ten gallons

of kerosene. Then the mob drew back while a local photographer took several pictures of the scene. This done, the match was applied, and with Reed confessing his crime and Cato protesting his innocence to the last, the fire soon completed its work. We are assured in the despatch from Statesboro that "the best people of Bullock county, in which Statesboro is situated, composed the crowd." An investigation of the affair is promised, but it is the local opinion that nobody will be punished. Three more negroes were shot and killed near Statesboro that night, one of them an unknown negro who was mistaken for one of the murderers, and the other two an aged negro named Roberts, and his son, who were shot in their cabin. Roberts, we are told, "had lived seventy years in the community and commanded the respect of good citizens." The negroes are said to be leaving in terror, and the exodus "threatens a shortage in the labor supply in the cotton-fields, where the picking is soon to begin."

Rev. Dr. Dean Richmond Babbitt, of Brooklyn, who has made a special study of mobs and lynchings, thinks this case "indicates the tremendous advance made by the mob within the past two years." He says in an interview:

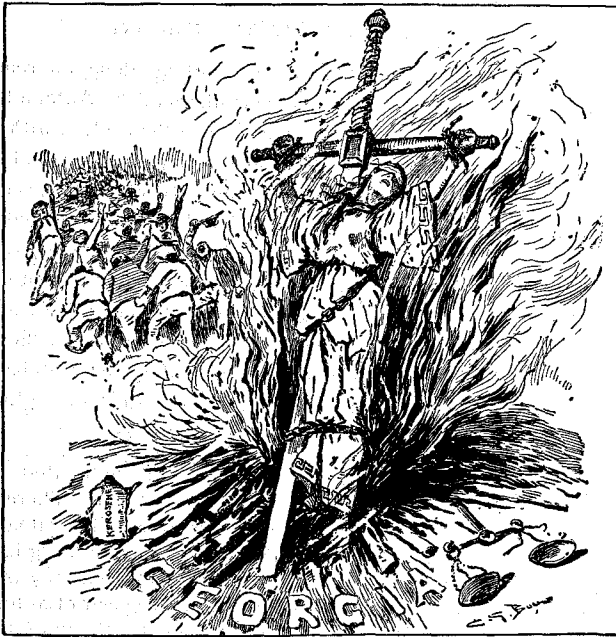
"This Georgia lynching makes a decided advance in the danger and audacity of what is now known the world over as the nationally unique 'American lynch mob,' for it notes the first instance, be it said with reprobation, of the shameful cowardice of the Georgia State militia, where American soldiers have been disarmed by a mob. The next step will be to invite the judge from his bench, install 'Judge Lynch,' and run the country in the interest of lynching murderers, with burning at the stake as a prescriptive and hallowed custom. This Georgia lynching and burning of two negroes, who had been tried in an orderly way, found guilty by due process and sentenced to be hanged September 9, indicates the tremendous advance made by the mob within the past two years. To all thoughtful students of mob violence and the psychology of the mob, it is evidence that a still further advance will be made, and that, too, at no distant day, and as to the extent of the next violence, what community, North or South, it will strike, and what color or class of citizens, or what courts will be helpless victims, no one can foretell. Every one needs now to make up his mind on these mob issues, and to be prepared when the mob comes his way. There is no creature of the earth, the air, or the sea that breeds faster than popular violence. There is a profound psychological problem in all this lynching madness that the public seems only partially to have grasped, and which, if thoroughly understood, would arouse all our communities to their real danger. This Georgia lynching and burning, in the way of gratuitous murder, after the courts have done their full duty and the penalties of the law are certain, the overriding of even the military, and their capture and disarmament, stand out unique among our lynching horrors, and point a long index finger toward greater danger to come."

The *Atlanta Age*, the most influential negro weekly in that part of the country, has been appealing to the better element among the negroes for some time to stop the decadence of the race. In its issue of July 23 it said:

"There used to be a time when the negro race was judged by its intelligent, industrious, virtuous, and self-respecting members—that is to say, these constituted the race and were so regarded by people of other races. But what do we see now? The crapshooters, whisky and beer guzzlers, both male and female, the women who dance and carouse all night and sleep most of the day, the men who live by hook and who will not work for anybody—these are the people who are claiming to be the real negro race, and they are fast becoming so recognized. Young men who drive

drays, or work on buildings, or dig in the earth, or toil by the sweat on their brow for an honest living, you are laughed at by this class, your working clothes and your dinner-pails are considered signs of disgrace. You women who find pleasure in doing whatever work it falls to your lot to do are sneered at and criticized by these new leaders of the negro race. They are everywhere, and wherever they are they are drunk, noisy, fussy, and ready to stick a knife into each other's hearts or blow each other's brains out.

"Since Sunday morning two of them have been shot to death in this city by others of their class and within the last few months many have been shot and cut by each other. They throng the police court, they roam the streets at night, they have houses where kegs of beer are sent, and where all drink until drunk and the police wagon carries the whole outfit to the station-house, where big fines are to be paid. Their influence is being felt all



JUSTICE AT THE STAKE.

—Bush in the New York World.

over this city. It is bringing our race to shame and grief. It gives other people ground to disrespect us, and they are doing so more than ever.

"Let the men and women—we mean the men and women who work, and who are trying to keep out of the stockade and chain gang and be respected—resolve to give the cold shoulder to the class that cares for nothing and nobody."

The Richmond *Times-Dispatch* condemns the Statesboro mob as worse brutes than their negro victims, declares that the South will not stand for such savagery, and calls upon the Georgia state government to punish the lynchers. It says:

"The negroes killed their victims before they applied the torch, and when they saw the horrible death that awaited them, begged that they might in mercy be shot to death before being burned. But the mob would not have it so. The mob was determined to be more cruel and more brutal than these negro brutes themselves had been. It was an awful spectacle. It was as cruel and savage as any orgie of Zulu or Indian described in history. As printed in the newspaper, it is altogether as horrible as any tale of savagery ever written. It makes every chivalrous Southern man hang his head with shame that any of his fellow citizens of the South could have been capable of such a deed, and especially so because these victims had not committed the crime which, in the estimation of so many, justifies lynching.

"It has ever been our boast that this paper is intensely Southern in all its views. We understand the negro question in the South. We know how brutal some negroes are, and we can understand how Southern whites may be wrought up to the pitch of fury by negro outrages. But we will not stand for such savagery as that in which the people of this Georgia settlement have indulged in; nor will the white men of the South generally stand for it. It will be denounced by all decent men and newspapers, and the South should not be held responsible for it, nor be made to suffer for it.

"As if to add to the disgrace of this most disgraceful affair, the soldiers who were present to guard the prisoners were armed with unloaded guns. They were put there for show, and it was never designed by those in authority that they should in any event shoot into the mob. The mob soon took in the situation and made short work of the soldiers. It was all a disgusting farce and a disgrace to civilization. It is to be hoped that the Georgia state government will make a thorough investigation and punish all the delinquents as they deserve. No Southern State can afford to tolerate such lawlessness and brutality."

ITALIAN CRIME IN AMERICA.

WITH the exception of Naples, Milan, and Rome, New York is reckoned to be the chief Italian city in the world. The New York *Sun* says that "an estimate of 300,000 to 400,000 as the actual Italian population of New York and the immediately contiguous territory is probably moderate." In comparison with this, Naples has a population of 565,000, Milan, 500,000, and Rome, 465,000. Something like 250,000 immigrants from Italy came to our shores in the fiscal year ended June 30, 1903, and what with the increased passenger service from the Mediterranean, and the extremely low steerage rate, it would not be surprising if 300,000 Italians came to America during the present year.

What makes these figures significant is an epidemic of Italian crime in New York City that is inspiring some very serious editorial comment. The kidnapping of an Italian boy, who was held for a \$50,000 ransom by a "black hand" band, and who was mysteriously returned to his home on the 17th, baffled the New York police for two weeks, and other threats of kidnapping are keeping Italian parents in terror. Within a week five Italians brought to the police letters threatening them with death unless they paid sums ranging from \$100 to \$4,000, and begged for protection. Nor are these idle threats. The shop of an Italian tradesman in Brooklyn who resisted this kind of extortion was partly wrecked by a bomb on the night of May 29; the front of another Italian's grocery in Manhattan was demolished under similar circumstances on the night of July 28, and on the night of August 4 the barber-shop of an Italian in Passaic who refused tribute to the "black hand" was wrecked by a bomb. On the 7th, an Italian saloon-keeper in the Bronx tried to get even with a competitor by throwing a bomb into the crowd in front of his rival's bar, but the would-be assassin was hurt worse himself than anybody else. The police say that an Italian in New Jersey has a factory where he makes bombs for this sort of work. Italian stabbings and shootings are matters of frequent report in the newspapers. The reticence of the victims renders the police almost powerless to arrest the perpetrators of these crimes. "If I die, God will avenge me," the victim will say, "and if I live, I will avenge myself."

The Italian ambassador to this country and the leading Italian citizens in New York deplore these crimes, and express a hope that the police will bring the criminals to justice. They aver that the vast majority of the Italians here are docile and orderly, and say that the criminals are able to carry out their plots only by terrorizing the law-abiding element. Antonio Zucca, president of the Italian Chamber of Commerce in New York, says in a letter to the New York *Herald*:

"As a coroner of the Borough of Manhattan for a period of four years, I have had an opportunity to study criminals and the so-called 'black hand' crimes. My candid opinion is that such an organization does not exist. There are no doubt a few lawless Italians who use the names of black hand, mafia, camorra, or other ghostly epithets, which individuals obtain money from merchants, bankers, and other citizens by writing threatening letters; but if those people are allowed to exist it is more the fault of the threatened Italians, who believe it cheaper to settle a demand of \$5,000 with \$100, or a demand for \$500 with \$25. I know as a fact this has been done in many instances.

"If all the black-hand letters had been thrown into the wastebasket, the individuals writing under the name of the black hand

or other secret societies would by this time be working for their living, instead of enjoying the possibility of getting money without work through their present method."

The Brooklyn *Eagle* and the Philadelphia *Press* remark that the criminal class of Italians come from southern Italy and Sicily, while the immigrant from northern Italy is desirable in every way.



SOURCES OF ITALIAN IMMIGRATION.

Diagram showing excess of immigration from southern Italy and Sicily over immigration from northern Italy in 1900. Each dot represents 250 immigrants. From the report of the Industrial Commission.

generation of Italians in this country "responds to American influences as do few of our immigrants," and predicts that "in twenty years the Italian will be recognized as one of the very best elements in our national life." The New York *Evening Journal* recalls some kidnapping cases where the criminals were "genuine American citizens," and continues:

"To say that the Italians are a criminal race is utterly false. They have their criminals among them, as have other races. A great majority of them, like a great majority of other races, are law-abiding, honest, hard-working, devoted to their families.

"Newspapers—especially such as are owned and edited by men

The Eagle, the New York *Times*, the Washington *Times* and *Star*, and several other papers suggest that the immigration laws be amended to exclude immigrants from those regions; and a few other papers warn the New York Italians to remember the fate of their countrymen in New Orleans some years ago. The New York *Mail*, however, speaks appreciatively of the Italians' virtues, and calls for the "sound American doctrine" of "equal treatment"; and the Philadelphia *Press*, after observing that Kentucky is worse than Sicily, adds that the second

that were themselves immigrants—should refrain from appealing to the stupid race prejudice of the crowd by false and stupid charges of race criminality.

"The ignorant among us are quite too prone to race hatred, to jealousies, to believing every foolish charge against another race. The stupid Chinese firmly believe that the missionaries eat the eyes of Chinese children. The stupid, bigoted Rumanians, Russians, and others believe that the Jews murder Christian children in celebrating their Passover.

"These notions, breeding hatred among the men of different nationalities, should be kept out of this country, where progress depends upon harmony between the races, emulation and friendship between them—not ignorant prejudice. We invite the newspapers to do what they can to detect kidnappers and discourage crime generally, without making wholesale charges against a desirable class of citizens or inflaming the prejudices of the ignorant."

SHOOTING AUTOMOBILISTS.

TO say that an automobilist "goes shooting along the road" may have a new meaning if the members of the Automobile Club of America carry out their threat to arm themselves with revolvers and use them upon farmers and country sheriffs who hold them up with shotguns and other firearms. S. M. Butler, secretary of the club, says in an interview that he has discovered by experience that "there is a deeply rooted prejudice in many rural districts against the automobile," altho he avers that the men who drive their cars too fast are "few and far between." "Farmers and even officers of the law," he says, "have without sufficient cause or justification frequently fired on or held up automobilists," and fines have been imposed "that were little short of highway robbery." Now all this is to be changed. He says:

"The members of this club, and all automobilists for that matter, have their rights, and they are going to get them. There are cars going out of New York to-day carrying guns. The situation is critical. When a man is fired upon, he is justified in firing back. I know that some of our members will fire back, and they won't shoot wide either. There is a law governing the speed of automobilists, and I don't think our members violate it. Some of them are much within the speed limit when they are arrested."

Magistrate Cornell, of New York city, incensed the members of the club considerably several weeks ago by remarking in court that if the people who narrowly escaped injury from a speeding automobilist who was brought before him had been hurt, he



LOADING HIS ANTI-TRUST WEAPON.

—McWhorter in the St. Paul Dispatch.



HE WILL BE GOOD!

—Rogers in the New York Herald.

SOME "BIG STICKS."

"should not have blamed them very much if they had shot at the automobilist." And the next day he told a reporter about an automobilist, "running at a terrific rate of speed," who almost wrecked the carriage containing him and his wife, and he said to the reporter that "probably the only thing that would have stopped that automobilist was a shotgun." For these remarks the club is thinking of having the judge impeached.

In this connection the *Philadelphia Record* reports that the tramps in the neighborhood of the large cities are doing a thriving business by posing as rural sheriffs, holding up speeding automobilists and assessing substantial "fines" on the spot. The country people, we are told, instead of punishing the tramps, "heartily approve."

Most of the newspapers that comment upon the firearm phase of automobilism seem to entertain more or less sympathy for the rural population, as opposed to the automobilists. If it comes to a shooting-match between the automobilists and the farmers, the *Washington Post* stands ready to bet "dollars to doughnuts on the rustics." The *Philadelphia Ledger* recommends the peaceful processes of the law, rather than bullets, but it adds: "When summoned to stop by a law officer, it is the duty of the chauffeur to heed the summons, and if he disregards it and plunges on his way he deserves to be treated as a fugitive escaping arrest. The defiant chauffeurs are so numerous that there is danger that all automobilists will be regarded as outlaws."

The *New York Times* thinks that the threat of the automobilists to use firearms is "worse than silly." To quote:

"This kind of talk from the owners of motor vehicles is worse than silly. The fact of the matter is that enough of this class are reckless and deliberate



EMPTY!

And this is the bomb the Powers have always been afraid to monkey with!
—Gruelle in the *Indianapolis Sentinel*.



"I GUESS I'D BETTER FALL."
—Spencer in the *Denver Republican*.



AFTER THE CAPTURE.

EUROPEAN CHORUS—"We've come to help celebrate, and we've all brought our own plates."
—Bradley in the *Chicago News*.

CARICATURES OF RUSSIAN REVERSES.

offenders against the law to have brought the whole class into disfavor. There is a determination on the part of the local authorities in many districts to put a stop to scorching of this kind. Properly commissioned deputies have been instructed to stop it and to arrest offenders. They have found that the typical reckless chauffeurs pay no attention to a summons to stop, and that the only way of making the roads safe for horse vehicles and pedestrians is to treat such persons as they would fugitive chicken thieves or escaping misdemeanants. The rural deputy sheriff is not, as a rule, a man of large discretion, but he usually has the better of the argument when he finds it necessary to enforce his authority with firearms.

"There exist at the moment certain differences of opinion between the automobilists and the public which should not be lost sight of by the Automobile Club. Its members believe that the local officers of the law make altogether too many arrests, and are much too arbitrary in doing it. The public believe that there should be ten arrests for every one now made. The automobilists regard the imposition of fines as rank persecution. The public believes that the only objection to fines is that they are futile, and is unalterably of the opinion that in a large number of cases persons thus arrested should be given not less than ten days in the common jail, with no option of commutation in the payment of even a large fine. The automobilists resent the establishment of the 'telephone trap,' by means of which their approach is announced, and if they escape one deputy sheriff only get into greater difficulty with the next. The public believes that offenders should be compelled to stop and submit to arrest and punishment, and that to smash a machine is justified if no other way of stopping it can be found. Safe and sane automobilists can do a great deal to mold public opinion to a reasonable view of the rights of motor vehicle owners, but not with revolvers."

The *Chicago Inter Ocean* comes to the defense of the automobilists thus:

"It might as well be an understood and accepted fact that the

automobile has come to stay. And it might as well be understood that it is not ordinarily driven by insane people or by people who find it a pastime to run down their fellow creatures. The automobilist experiences no pleasure in maiming and killing. It is chiefly his aim to avoid accidents. There have been cases where automobiles were driven recklessly. The remedy for this lies with the automobilists themselves. They should sternly repress it. A member of an automobile club who is deliberately reckless should be expelled and his legal punishment aided. There are some reckless men who drive horses. But, as with the automobile drivers, they are the exceptions.

"The suppression of the reckless automobilist is to be desired. So is the suppression of the country constable who roams about with a shotgun and seeks automobile drivers to bombard. The country constable should be calm. This is an age of progress, and he can not stop progress by shooting at it."

WHEAT.

THE *Memphis Commercial Appeal* (Dem.) and the *Detroit Free Press* (Ind.) think that the Republican managers intend to claim the credit for "dollar wheat" for the Roosevelt Administration, and the former paper devotes nearly a column to refuting the claim. *The Free Press*, however, rather admires the cleverness of the Republican leaders. A month ago, when a "bumper crop" of wheat was predicted, they were boasting of the great crop; now, when it is beginning to appear that the crop is short, and the price is soaring, they are boasting of "dollar wheat" under Republican rule! In Minneapolis last week the option on September delivery went to \$1.20 $\frac{1}{4}$, which is interpreted to mean that the millers are becoming anxious about their supplies. Wheat exports have dwindled nearly to nothing. A remarkable feature of the advance, noted by the *St. Paul Pioneer Press*, is the fact that it is due to popular conviction, and is not "the result of a corner or of any particular manipulation." One New York financial writer describes the sensational advance on the 17th thus:

"When the market opened here yesterday morning, a perfect flood of buying orders came in from everywhere, and altho the offerings from speculators, who wanted their profits, were very heavy, they did not stem the tide for a moment. The price climbed up by leaps and bounds, and quotations fluctuated wildly. At times orders could not be executed within a cent of the price at which they were given, and some of the old timers, who remembered the days when the Produce Exchange was the primary mar-

ket for wheat, declared that the excitement equaled anything they had seen in the palmiest days of wheat speculation.

"In Minneapolis, where prices are generally nine cents and thereabouts below the New York market, the public seemed to have gone crazy, for the ticker showed that prices there were on a level with, and in some cases ahead of, this market. The net advance in all the markets was about five cents. Other grains were strong also, and damage reports about corn were almost as bad as those about wheat. If the stories sent in from the Western wheat-fields are correct, the crop will be one of the smallest in years. The former governor of one Western State said that the country would not export a single bushel, that the Northwest was bare of wheat, and that the crop reports were not in the least exaggerated. There are now more than a dozen crop experts traveling through the wheat country."

Where the damage to the crop has been the worst, the high price may be offset by the shortage of supply; but in regions where the crop is normal, the enhanced value will, of course, be to the farmers just so much "velvet." One such region stretches from Indiana to Kansas, another appears in the vast wheat-fields of Russia. The *Philadelphia Press* says of these areas:

"The damage to wheat is so exclusively north and west of Iowa in the spring wheat region that its influence upon freights will be confined to the Northern roads. In the winter wheat region, on the other hand, the advance in wheat will diffuse prosperity, for the great winter wheat States—Indiana, Illinois, Iowa, Missouri and Kansas—find themselves with a yield which brings one-third more than in any recent year. They profit as cotton-growers have during the past two years.

"For Russia this advance in wheat comes as a sudden aid. The production of wheat there has been greatly increased by the policy begun by Wisnegranski and Witte, of stimulating agricultural exports. This has led to the production of a large amount of cheap wheat, which will sell at an expectedly high price."

Another favored district is our Pacific Northwest. To quote the *San Francisco Chronicle*:

"The Pacific Northwest has this year the best wheat crop to be found in the United States, and possibly in the world. We hear of no other spot which has a 'bumper crop' in this or any other country. By reason of the high prices there will be great prosperity in the enterprising States to the north of us. If the farmers are wise, they will pay their debts and save their money. Most of their wheat country is comparatively new and still yielding as only virgin soil can yield. It is the history of all grain-growing



WHY IS IT THAT THE WHEAT NEVER LOOKS SO GOOD TO THE LAMBS AS WHEN IT IS SO HIGH THAT IT'S DANGEROUS?
—Bartholomew in the *Minneapolis Journal*.



DOLLAR WHEAT DOESN'T MEAN SO MUCH TO SOME OTHER PEOPLE AS IT DOES TO THE FARMER.
—Carter in the *Minneapolis Times*.

"GOING AGAINST THE GRAIN."

countries that yield gradually decreases as the lands get worn until grain is no longer profitable. Then comes a period of hard times, the subdivision of the large farms and the gradual restoration of fertility by intensive cultivation. The process in California has been hastened by the withdrawal of large tracts of the best land and their devotion to fruit culture, sugar beets, and other products of intensive cultivation. This year we have suffered by floods which destroyed the crops on large areas of our best land. In the Northwest the acreage sown to wheat is unusually large, and the yield is very heavy. It is their bonanza year."

Canada, too, is similarly blessed. Says the *New York Financier*:

"Our neighbor to the north, Canada, is blessed by an unusually good wheat crop this year, and since her domestic production far surpasses consumption, the fortunate wheat-growers of the Dominion will realize heavily on account of the export demands from Europe, and particularly England. More than that, the spectacle of large financial returns made by Canadian farmers in the Northwest will only add to the immigration craze now prevalent, so that in every possible channel Canada will reap golden returns by reason of the shortage here and the high prices quoted for grain."

But while the farmer is rejoicing in the prospect of a good price for his wheat, the consumer must look forward to a costlier loaf. The *New York Journal of Commerce* takes this occasion to express its doubt as to whether there is "anything but net loss in any deficiency in production." It remarks:

"Farmers rejoice in dollar wheat, and hope the price may go to \$1.20 or higher, just as cotton planters rejoiced in 12-cent cotton and hoped it might go above 15 cents and stay there. But is this desirable? Is there advantage in a short crop and a high price for anything? The fact that we export two-thirds of our cotton, and that the high price swelled the export value, had a delusive aspect that did not mitigate the suffering of the manufacturers and their operatives or the hardship of consumers. We shall probably not export over one-fifth or one-sixth of our wheat crop, and the high price for the surplus will be a poor compensation for lessened railroad traffic and dear flour and bread for our great mass of consumers. Even if the farmers should get more for a short crop than a full one, which in the case of wheat is not likely, the shortage would be nothing but a misfortune to the industry and business of the country. There is no way of figuring out anything but net loss in any deficiency in production."

THE CZAR'S baby was made a colonel before he was twenty-four hours old. What does General Leonard Wood think of that?—*The Philadelphia North American*.



"S-H-H, GET OUT, HE'S ASLEEP!"

—Donahey in the *Cleveland Plain Dealer*.



CORPORAL PUNISHMENT ABOLISHED.

"Say, Popski, hang a copy of that in the nursery!"

—Campbell in the *Philadelphia North American*.

THE CZAREVITCH APPEARS IN CARTOON.

HOW TO MAKE \$36,000,000.

THOMAS W. LAWSON, the Boston copper magnate who is laying bare the methods of the Standard Oil capitalists in *Everybody's Magazine*, tells in the September issue how Henry H. Rogers and William Rockefeller made \$36,000,000 out of Amalgamated Copper, without investing or jeopardizing a dollar of their own money. And what is more important, perhaps, he avers that these capitalists, by gaining control of a large number of banks, trust companies, and insurance companies, are able to use many millions of the money of the people and the Government "to juggle with," for the carrying out of their own schemes. When the idea of doing business with other people's money dawned upon the minds of these men, Mr. Lawson tells us, they worked the Standard Oil stock up to an enormous figure by paying high dividends and creating the impression that only a few shares could be had at any price; then they borrowed large sums from banks, trust and insurance companies, etc., depositing Standard Oil stock as collateral, and used these sums to buy banks. Says Mr. Lawson:

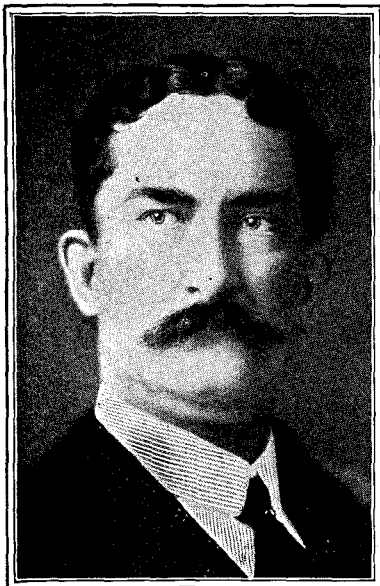
"Control of a certain number of these savings and national banks and trust and insurance companies having been acquired, the funds of each were so manipulated by depositing those of one institution with another, and the latter's in turn with the first, as to swell their deposits and create in all of them an apparently legitimate basis for increases of capitalization. At the same time there was shown an apparently legitimate necessity for the establishment of additional banking and trust companies, which were duly organized and their assets juggled around by the same process. The result of all this manipulation defies description. Throughout the series of correlated institutions loans and deposits are multiplied in such an intricacy of duplication that only a few able experts, employed by the 'system' because of their mathematical genius, are able to unravel the tangle to the degree of approximating the proportion the legitimate funds bear to those which have been created by the financial jugglery I have indicated."

"When 'Standard Oil' had gathered into its net sufficient of the important private institutions of finance, there still remained the federal Government, the largest handler of money in the country. It was not hard for 'Standard Oil' to introduce its expert votaries into the United States Treasury and thus to steer the millions of the nation into the banks subject to the 'system's' control. This accomplished, the structure was complete and the process of 'making' dollars proceeded on a magnificent scale."

Then comes the story of how the \$36,000,000 was made. Rogers

and Rockefeller, it appears, bought the Anaconda and other copper properties for \$39,000,000, but the men who sold it agreed to leave the \$39,000,000 in the National City bank (the main Standard Oil bank) for a certain time. To keep everything straight the bank loaned Rogers and Rockefeller \$39,000,000 on these copper properties, and these

two capitalists deposited the money to the credit of the men who sold them the mines. Rogers and Rockefeller, therefore, owned the copper mines, and had paid for them with money borrowed on the property itself. Then a meeting was held in a room in the bank, made up half of capitalists and half of lawyers, clerks, and office boys, at which the Amalgamated Copper Company was formed and capitalized at \$75,000,000. As Rogers and Rockefeller owned the copper properties, the entire capital stock of \$75,000,000 came into their hands, altho considerable



THOMAS W. LAWSON,

Who tells how two Standard Oil magnates made \$36,000,000 by manipulating copper stocks.

“juggling” with a dummy check, described at length by Mr. Lawson, seems to have been needed to accomplish this result. The National City bank then placed this stock on sale, offering to loan its deposits at the rate of ninety cents on the dollar on Amalgamated stock; the public bought the stock for \$75,000,000, and Messrs. Rogers and Rockefeller were enabled to pay the \$39,000,000 to the original holders of the copper properties and have \$36,000,000 left, all without a dollar's expense to themselves. Mr. Lawson adds:

“Thirty-six million dollars—and Alaska cost us but fourteen millions and Spain relinquished to us her claims on the Philippines for only twenty millions! Thirty-six million dollars!—more than a hundred times as much as George Washington, Thomas Jefferson, and ‘Abe’ Lincoln together secured for the patriotic labors of their lifetimes. And this vast sum was taken from the people to enrich men whose coffers were already, as the results of similar operations, so full of dollars that neither they nor their children, nor their children's children could count them—as the people count their savings, a dollar at a time—as thoughtlessly taken as are the apples that the school-boy steals after he has eaten so many that he can eat no more.

“A thousand times have I tried to figure out in my mind what worlds of misery such a sum of millions might allay if issued by a government and intelligently distributed among a people—and do my readers know that never in the world's recorded history has any nation felt itself rich enough to devote thirty-six millions to the cause of charity—even in the midst of the most awful calamities of fire, flood, war, or pestilence? On the other hand, I have had to know about the horrors, the misfortunes, the earthly hell, which were the awful consequences of the taking of this vast amount. I have had to know about the convicts, the suicides, the broken hearts, the starvation and wretchedness, the ruined bodies and lost souls which strewed the fields of the ‘system's’ harvest.

“Can it be that a just God suffers our sons and daughters to eke out a bare existence as the best reward of earnest effort and sterling worth, and at the same time rewards these other men with \$36,000,000 for one day's labor?

“Pondering all these things, I have ceased to wonder at the deep murmurs of discontent that are rising, rising to my ears from all parts of the continent.”

NATURALIZATION FRAUDS.

TRASON is the word used by some newspapers in referring to the wholesale naturalization frauds in New York. “Is it not treason,” the *Chicago Record-Herald* asks, “when Americans band together and by fraudulent means secure false citizenship for hundreds of thousands of aliens who are not entitled to the privileges they thereby secure? The answer must be Yes, and the conclusion as inevitably follows that the criminals should receive the traitors' punishment.” It is estimated by George W. Morgan, State Superintendent of Elections in New York, that in the past year over \$600,000 profit has been made by selling false naturalization papers. The federal authorities who have been investigating the frauds believe that over 100,000 sets of such papers have been sold, and that 30,000 of these have been issued in New York City. It is found that the Italians are by far the greatest offenders in this matter, altho many instances have been discovered among the Greeks and Armenians. Fully 30 per cent. of the Italian citizens in the southern district of New York, it is estimated, hold false papers. The Secret Service men have been engaged in unearthing the frauds during the past year, and the District Attorney has secured 240 convictions in New York since January last.

One way of supplying these fraudulent naturalization papers is shown by the following newspaper account:

“About two months ago, as a result of the cooperation of Commissioner William Williams and his law clerk, Mr. Gove, Alexander Sefershtayan, a Haitian, was arrested on the charge of violating the naturalization law. He arrived from Haiti as an American citizen, and had citizenship papers issued in his name on November 23, 1903, in Waterbury, Conn. Investigation proved that he never had been to America before in his life. When he was induced to tell how he obtained the papers, he said he had bought them at Port-au-Prince, Haiti, for \$200 from a merchant, whose name he refused to give. He said he had given an order to the merchant for the papers, and six weeks later had received the certificate made out in his name.

“It later developed that there was an organized band of men at Waterbury engaged in the business of supplying United States citizenship papers to Haitians. The name of the applicant would be forwarded to the band, who would send one of their number to the court, impersonating the applicant, and also a false witness, whose duty was to swear that the applicant had lived in this country the required number of years. The papers being obtained, they would be forwarded to the agent at Haiti, who received from \$200 to \$750 for each one. The federal authorities are actively engaged in running down this gang, and it is expected that they soon will be brought to justice.”

It is necessary to be a citizen to get employment on city work in many cases in New York, hence the great demand for citizenship papers. But these papers can be used to record voters, and this fact is causing some deep thought. “Suppose,” says the *Chicago Record-Herald*, “the outcome of the coming Presidential election in New York, and in consequence, perhaps, in the nation, should depend on such false votes. What punishment would properly fit the crime?” And the *Washington Times* remarks:

“The fact that 30,000 of these fraudulent papers have been issued in New York City shows how vitally the coming election of a President of the United States is likely to be affected by voters who are legally not entitled to the privilege. . . . It is probable that every one of these votes is purchasable. The declaration is publicly made by those in a position to know that the difference between an enthusiastic Tammany and a lukewarm Tammany is approximately 15,000 votes, which would rather go to a Tammany candidate for two dollars than to any one else for ten. It is, therefore, readily to be seen that these 15,000 wavering votes, together with the 30,000 illegal votes frankly controlled by the highest bidder, come pretty near determining the result of a New York municipal election.”

The newspapers are calling for better naturalization restrictions. Thus the *Providence Journal* says:

“The presence of the holders of the illegal certificates in the

country is a misfortune, and everything that can be done to check the business of augmenting their numbers ought to be promptly applied to this infraction of one of our most precious legal safeguards. It is especially necessary now that no American should be deemed worthy of the name unless he is acquainted with the obligations which its possession brings. If he is a citizen, he should live here and should be assimilated with our people; he should not be a bird of passage, with no interest here except to labor while wages are high and no liking for his citizenship except as it protects him from the military service of his native country. Above all, should he be an anarchist he has not the slightest right to a naturalization certificate; its acquisition is almost an act of conspiracy against the Government. Aware, as we all must be, of these and other inducements for the maleficent and the ignorant to seek citizenship here, every one of us must understand that apparently only new immigration and naturalization restrictions can give the nation the protection from this danger to which it is entitled."

GLOOMY TRADE CONDITIONS IN THE PHILIPPINES.

A VERY pessimistic view of commercial conditions and prospects in the Philippine Islands is presented in a letter from Manila which appears in the *New York Journal of Commerce*, and which comes, so we are told, from "a correspondent whose sole purpose is to make independent observations and inquiries, ascertain facts as they are and report the truth about them." This writer declares, in rising emphasis, that "business in Manila and throughout the Philippines is in a bad condition"; that "on every hand the most bitter complaints of the existing situation and gloomy forebodings concerning the future of the Philippines can be heard"; that "if something is not done and done at once the islands will suffer a commercial set-back from which they can not recover for many years"; and that "the business population to a man demands a change in the relations between the Philippines and the home country." Grievances against both the Philippine Commission and Congress, but especially against the latter, states this correspondent, find expression on every side. To quote further:

"Merchants feel that the tariff rates upon goods imported into the islands are too high, and not only this, but that they are unreasonable in their arrangement. They urge that different schedules would give a greater revenue even on the present level of duties. They protest that lower rates would result in a greater volume of trade. . . .

"Already there has been a sharp decrease in the production of copra for this year because living expenses and wages are so high that the producers can not afford to hire laborers to gather the crop at prevailing prices. Tobacco is in bad condition owing to the closing of one market after another to the Philippine product. Japan now levies such high duties that Manila tobacco can not hope to go there with success. The same is true of several of the Oriental markets hitherto open. Sugar is in a helpless condition, and capital being rapidly withdrawn from the industry. Haciendas are lying idle, machinery rusting, even in some cases cane crops going to waste."

In regard to remedies for the present situation, the consensus of opinion expressed by the majority of the business men of the islands is stated thus:

"We must have one of two things—either the status of a self-governing colony, with the right to make our own laws on tariffs, labor, and shipping, or else free trade with the United States, absolute and unrestricted as if we were a territory of the United States on the usual territorial basis. Nothing less than this can or will suffice. If something of the kind is not done, and that very shortly, we shall have to go out of business, and we will leave the commission to run its costly administration without the aid of the taxes we now pay."

The Journal of Commerce comments editorially:

"The largest fault lies with our own Government at home, and

the policy it has pursued with reference to the trade interests of the Philippines. Where it should have furnished stimulus and encouragement it has put on restraint and sought to benefit or protect special interests here. Nothing could be more preposterous than guarding against the competition of this far-away and helpless dependency in any possible line of human effort. Our markets should have been thrown wide open to any product that it had to offer—tobacco, sugar, cotton, anything which capital and labor could find profit in producing and sending across the ocean. That would have been a substantial and encouraging help to the struggling infancy of the colony; but, instead of that, we keep up a duty on its chief products, with a single exception, and have provided even for making transportation more costly in the future.

The *Manila Times*, which is constantly emphasizing the commercial needs of the islands, has this to say, in a recent issue:

"It remains for Congress to break the fetters that at present strangle the commercial and industrial interest of the islands. Give us a market at home for the principal staples of the Philippines, and there will be a condition of trade at no distant day that will be in keeping with the improvements that will be completed within a comparatively short time."

TOPICS IN BRIEF.

LIGHTNING struck Tammany Hall the other day and then withdrew for repairs.—*The Washington Post*.

NATURALLY that regiment of which the baby Czarevitch is colonel belongs to the infantry.—*The Baltimore American*.

KUROPATKIN keeps on sliding bases. Doubtless he would like to make a home run.—*The Richmond Times-Dispatch*.

DOUBTLESS the Czar thinks things would be different if his son were large enough to go to the war.—*The Chicago News*.

PERHAPS it is just as well for Great Britain that Thibet has a Grand Lama instead of an Oom Paul.—*The Washington Star*.

IF the Czar wants his son to be admiral of the navy, he had better hurry the appointment.—*The Philadelphia North American*.

ST. LOUIS is beginning to wonder if there are really as many persons in this country as the census taker reported.—*The Chicago News*.

THAT dismantled Russian torpedo-boat was simply lying at Chefoo because that's what everybody does there.—*The Baltimore American*.

THE Czar has had reason to walk the floor at night for several months past, so he won't mind it so much now.—*The Chicago Record-Herald*.

NOW the Czar decrees the total abolition of corporal punishment in Russia; but it will probably still continue in Delaware.—*The Boston Transcript*.

PRETTY soon it should be possible to arrange a permanent sailing itinerary for American war-ships between home ports and Turkey.—*The Chicago News*.

IN the future the dispute over the use of wine at ship launchings might be compromised by buying the bottle at the Subway Tavern.—*The New York American*.

IF the Baltic squadron ever does sail eastward, it would save a lot of trouble by going direct to Tsingchau and dismantling.—*The Philadelphia North American*.

IF the Sultan would establish a depot and sell supplies to the foreign war-ships that come to collect debts, in time he might be able to pay his obligations.—*The New York World*.

THE fact that the President now weighs 208 pounds is encouraging some Democrats to believe that he is rapidly approaching the ex-Presidential size.—*The Washington Post*.

IT must be a little tiresome to some other Democrats to hear Judge Parker congratulated on being a sane statesman every time he makes a few casual remarks.—*The Washington Star*.

PANAMA offers a \$200 prize for the best design for a national flag. Forty-five white stars, on a blue field, with thirteen stripes of alternate red and white is our guess.—*The Detroit News-Tribune*.

IF Oxnard, the California sugar-beet lobbyist, should succeed in buying his way into the United States Senate it would be quite feasible to omit the usual introductions.—*The Providence Journal*.

FROM the manner in which he guards the cash, some Democratic managers feel that Mr. Davis should have been slated for Secretary of the Treasury instead of the Vice-Presidency.—*The Washington Post*.

IT is announced that the Czar, in order to celebrate the birth of a son, will liberate half the convicts in the prisons of Russia. The unreleased convicts will doubtless regret profoundly that the Czar was not presented with twins.—*The Washington Post*.

LETTERS AND ART.

FRANÇOIS VILLON, POET AND VAGABOND.

IN "Avril," a book of essays on the poetry of the French Renaissance, Mr. Hilaire Belloc gives a brief impressionistic sketch of Villon which will supplement the picture of that remarkable poet as stamped upon the imagination of the general reader by Robert Louis Stevenson in "A Lodging for the Night."

Altho Villon's whole surviving work comes down to us in the quaint form of two rimed wills, in one of which are embedded a

number of ballads and songs, he has won a place among the masters of lyric verse. Says Mr. Belloc: "Villon is certainly in the small first group of the poets. His little work, like that of Catullus, like that of Gray, is high, completed and permanent."

Mr. Belloc reminds us of the contrast between our vivid impression of the poet's personality and our meager actual knowledge of the man's history. This vividness of impression he attributes to a "major quality" of vigor, of which he says:

"It is all round about him, and through him, like a storm in a

wood. It creates, it perceives. It possesses the man himself, and us also as we read him. By it he launches his influence forward and outward rather than receives it from the past. To it his successors turn, as to an ancestry, when they had long despised and thrown aside everything else that savored of the Gothic dead. By it he increased in reputation and meaning from his boyhood on for four hundred years, till now he is secure among the first lyric poets of Christendom. It led to no excess of matter, but to an exuberance of attitude and manner, to an inexhaustibility of special words, to a brilliancy of impression unique even among his own people.

"He was poor; he was amative; he was unsatisfied. This vigor, therefore, led in his actions to a mere wildness; clothed in this wildness the rare fragments of his life have descended to us. He professed to teach, but he haunted taverns, and loved the roaring songs. He lived at random from his twentieth year in one den or another along the waterside. Affection brought him now to his mother, now to his old guardian priest, but not for long; he returned to adventure—such as it was. He killed a man, was arrested, condemned, pardoned, exiled; he wandered and again found Paris, and again—it seems—stumbled down his old lane of violence and dishonor."

This, briefly, is all that is known of him. His latest poem that we have was written in 1461, in his thirtieth year; and there is his signature of a date two years later. "Then," says Mr. Belloc, "not by death, or if by death, then by some death unrecorded, he leaves history abruptly—a most astonishing exit!" We read further:

"You may pursue fantastic legends, you will not find the man himself again. Some say a final quarrel got him hanged at last—it is improbable: no record or even tradition of it remains. Rabelais thought him a wanderer in England. Poitou preserves a story of his later passage through her fields, of how still he drank and sang with boon companions, of how, again, he killed a man. . . .

Maybe he only ceased to write; took to teaching soberly in the university, and lived in a decent inheritance to see new splendors growing upon Europe. It may very well be, for it is in such characters to desire in early manhood decency, honor, and repose. But for us the man ends with his last line. His body that was so very real, his personal voice, his jargon—tangible and audible things—spread outward suddenly a vast shadow upon nothingness. It was the end also of a world. The first presses were creaking, Constantinople had fallen, Greek was in Italy, Leonardo lived, the stepping-stones of the Azores were held—in that new light he disappears."

Mr. Belloc makes the interesting statement that it was first through Villon that "the great town—and especially Paris—appeared and became permanent in letters." Of this he writes further:

"Her local spirit and her special quality had shone fitfully here and there for a thousand years—you may find it in Julian, in Abbo, in Joinville. But now, in the fifteenth century, it had been not only a town but a great town for more than a century—a town, that is, in which men live entirely, almost ignorant of the fields, observing only other men, and forgetting the sky. The keen edge of such a life, its bitterness, the mockery and challenge whereby its evils are borne, its extended knowledge, the intensity of its spirit—all these are reflected in Villon, and first reflected in him. Since his pen first wrote, a shining acerbity like the glint of a sword-edge has never deserted the literature of the capital."

And the writer concludes:

"The ironical Parisian soul has depths in it. It is so lucid that its luminous profundity escapes one—so with Villon. Religion hangs there. Humility—fatally divorced from simplicity—permeates it. It laughs at itself. There are ardent passions of sincerity, repressed and reacting upon themselves. The virtues, little practised, are commonly comprehended, always appreciated, for the faith is there permanent. All this you will find in Villon."

MRS. HUMPHRY WARD'S TRIBUTE TO HAWTHORNE.

A LETTER written by Mrs. Humphry Ward on the occasion of the centenary of Nathaniel Hawthorne, and addressed to the American ambassador in London, is made public in *The Cornhill Magazine* (August). "It seems to me a great honor," she says, "that you should have asked me to join in the homage of this anniversary, for the author of 'The Scarlet Letter' has always filled a place of peculiar sacredness and delight in my literary memory. So that to express my feeling of admiration and gratitude is only to give a voice to something long since conceived, to shape into some kind of utterance that which for many years has been an emotion and a force." We quote further:

"When I look back to the books which most strongly influenced my own youth, I am aware of a love for certain writings of Hawthorne, a love most ardent and tenacious, which succeeded a passion of the same kind for certain writings of Mr. Ruskin. In both cases the devotion was hardly rational; it did not spring from any reasoned or critical appreciation of the books, for it dates from years when I was quite incapable of anything of the kind. It was the result, I think, of a vague, inarticulate sense of an appealing beauty, and a beauty so closely mingled with magic and mystery that it haunted memory 'like a passion.'"

Proceeding to an analysis of the qualities in Hawthorne that compelled her early admiration, Mrs. Ward emphasizes chiefly his sense of "romantic beauty" and his "Puritan austerity":

"Above all, and before all, it seems to me, he was a Romantic—a Romantic of the great time. He was born two years later than Victor Hugo; four years after the father of nineteenth-century Romanticism, Chateaubriand, had shown in the tale of 'Atala' the power of the American wilds to infuse new spells into the imagination of the Old World; and a year before the publication of 'The Lay of the Last Minstrel.' And whether at Salem or Boston, and long before his feet had trodden France or Italy, he shared to the full in the heritage of that generation. in its



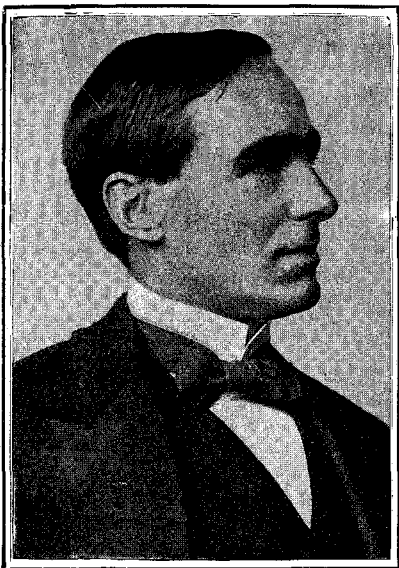
FRANÇOIS VILLON.

characteristic love of mystery and terror, which was also a passionate love of beauty; in its new perception of veiled and infinite horizons, on the one hand, and in its sheer defiant delight, on the other, in the many-colored detail, lovely or horrible, magnificent or grotesque, wherewith nature and man are always filling that small illuminated space amid the darkness in which life revolves.

"But what makes him so remarkable, so perennially interesting, is that he is a New England—a Puritan Romantic, a Romantic with 'a sense of sin'! That is not how we shall any of us describe Victor Hugo, or George Sand, or Alfred de Musset! A French critic finds the inmost note and essence of Romanticism in that mad glorification of the 'I,' which in the wilder Romantics set all laws, esthetic or moral, at defiance. M. Brunetière must be wrong! Hawthorne's genius is enough to prove it, for in his case the Romantic instinct finds its chief food in what seem to him at all times the majestic verities and sanctions of the moral life, and those not the verities and sanctions of the individual conscience merely, as George Sand might have enforced them, but the plain matters of ordinary law and custom, as the plain man understands them. His attitude is the Pauline one, 'the strength of sin is the law,' and it is in the vengeance or the triumph of law that he is perpetually seeking and finding his noblest artistic effects. He moralizes perpetually, and his danger, of course, is the didactic danger, wherein he differs from your other great Romantic, Edgar Allan Poe, whose danger is that of morbid excess and extravagance, as with so many European writers of the movement. But Hawthorne is saved, first by poetry, and then by his perpetual love of and interest in the common life. The preacher indeed is ultimately absorbed in the poet, and his final aim is not reform, but beauty—the eternal immortalizing aim of the artist."

THE HISTORICAL FICTION OF MR. CHURCHILL.

MR. WINSTON CHURCHILL has come to be recognized as a leading representative of the "historical" school of fiction in this country, and his novels have attained enormous popularity during recent years. The secret of his success, says a writer in the *New York Outlook* (July 30), lies not so much in his



WINSTON CHURCHILL,

Whose novels portray "the all-conquering genius of a people," and may develop into "a prose epic of American history."

Courtesy of The Macmillan Company.

work as a creative artist as in his "firm grip on the vital details of a nation's growth." The same writer (Albert Elmer Hancock) says further:

"The great American novel will never be written until the millions accept a single type as their exponent. As yet, Silas Lapham, Colonel Carter, and Huckleberry Finn are local ideals, and New York still finds no virtue in Chicago. Mr. Churchill realizes this, and, instead of trying to picture American life in one book, as Fielding pictured the eighteenth century of England in 'Tom Jones,' or Thackeray the early nineteenth in 'Vanity Fair,' he has

projected a series of novels, each dealing with some dramatic period in which the national spirit expanded into a fuller and deeper expression of the American instinct. 'Richard Carvel' gave us the impulse for independence, 'The Crisis' the struggle for unity, 'The Crossing' the spectacle of the advance of the Americans under the westward star of empire toward the Mississippi, justifying their land hunger by their need and their might.

And I doubt not, as the other volumes appear, that we shall have presented to us other moments of national expression and racial expansion; so that at the end we shall have a library of American historical fiction, planned from the attitude of a philosopher, executed with an eye on the significant, and making a prose epic of American history, whose hero is a race."

The writer goes on to consider Mr. Churchill's quality as an artist:

"His very deficiencies in this regard will give a clear idea of this fundamental merit of epic sweep and movement. Some of his reviewers have declared that he is resourcefully artistic, particularly in his last book, and by this they mean doubtless that he keeps his personages in motion, revealing their characteristic traits by speech, action, and bits of stage business such as an inartistic psychologist would translate into stupid painstaking analysis. This is true. But, tho some of it is done with a fine touch and much is very clever, most of it is mediocre. In matters of sentiment he seldom moves the feelings deeply. His humor never really makes you laugh; his pathos never makes you really grieve. One can read 'The Crossing' from cover to cover without much stirring of the emotions at the vicissitudes of the hero. The interest is in the sense of the large epic movement, which, after all, is too broad and too detached for great concern for the individual. . . . He holds your attention by scenes and events, not men. Richard Carvel, Stephen Brice, David Ritchie, as they pass through their zigzag careers of adventure, fighting lords in Vauxhall, carrying messages to Lincoln, or courting French refugees in Louisiana, are, when you rate them in the due proportion of their significance mere supernumeraries—shifters of scenes. The protagonist of the drama is the all-conquering genius of a people, and the real dramatic action is the strain and the struggle, and the achievement in liberty, territory, and solidarity."

In his attempt to delineate "a collective hero," Mr. Churchill is described as "succeeding admirably." "He is getting his result indirectly, which is the same as saying artistically." Furthermore:

"He brings his puppets and his actually historical leaders on the stage and starts them a-doing. These give concreteness to the eye. Yet at the same time he is making another appeal to the imagination and the racial instinct—an appeal which conjures up militant spirits out of the vasty deep of the past, and which displays the birth pangs and the violent transformations of a people.

"For this, primarily, it seems to me, he is entitled to the praise of a notable writer. But when you isolate any fragment of his work, you can not judiciously apply to it any superlative adjective. Always measurably successful with any particular incident, he seldom handles any supremely well. He never strikes the lost chord as Thackeray struck it with Colonel Newcome's *adsum*, as Dickens struck it when Sidney Carton mounted the guillotine, as Hardy struck it with Tess at Stonehenge. In matters of detail, of ultimate distinction, chapter by chapter, even many of Mr. Churchill's contemporaries are his superiors. But in the reach and grasp of panoramic effects, vibrant with the march of national evolution, and charged with the electric energy that resists and overcomes, he is easily the chief."

A CASTIGATION OF THE BACONIAN THEORY.

SOME very severe words of condemnation are used by Mr. John Churton Collins, in his recent "Studies in Shakespeare," against the promulgators of the Baconian theory of authorship of Shakespeare's plays. "This ridiculous epidemic," as he designates it, is spreading, and at present "has assumed the proportions, and many of the characteristics, of the dancing mania of the Middle Ages." The extreme severity of his strictures is called forth by the appearance of the latest contribution to the subject, "The Mystery of William Shakespeare: A Summary of Evidence," by Judge Webb, Regius Professor of Laws in the University of Dublin. The adherence of such an authority as Judge Webb to the Baconian theory leads Mr. Collins to say:

"Of all the frivolities and follies now epidemic in the present too general degradation of literary criticism, the monstrous myth of which Dr. Webb has constituted himself the apologist is by far the

most mischievous. It is not merely that names which are the pride and glory of our country are becoming associated with the buffooneries of sciolists, cranks, and fribbles, and thus gradually acquiring a sort of ludicrous connotation; but for the sane and intelligent study of our national classics is being substituted a morbid scrutiny for evidence in support of paradoxes, and an unsavory interest in hypothetical scandals about their private lives."

The theory of the Baconian authorship of Shakespeare's plays belongs, says Mr. Collins, in the category with such contentions as that Solomon was the author of the "Iliad," and Nausicaa, the authoress of the "Odyssey"; that the Comedies of Terence, the "Æneid" of Vergil, and the Odes of Horace were the compositions of medieval monks; that "Paradise Lost" was concocted by a syndicate, the president of which was Ellwood; that King Alfred wrote the "Beowulf," and George III. the "Letters of Junius"; that Emily Tennyson was the author of "In Memoriam." All of these absurdities have been gravely maintained, and surprisingly ingenious arguments and curious erudition brought forward in their support. But among all these the Baconian paradox stands alone. Says Mr. Collins:

"It is not so much by its absurdity as by the absence of everything which could give any color to that absurdity that the Bacon-Shakespeare myth holds a unique place among literary follies. Its supporters have no pretensions to be considered even as sophists. Their systematic substitution of inferences for facts and of hypotheses for proof; their perverted analogies; their blunders and their misrepresentations; their impudent fictions; and their prodigious ignorance of the very rudiments of the literature with which they are concerned could not, for one moment, impose on any one who, with competent knowledge and a candid and open mind, had taken the trouble to investigate the subject."

The fallacy of the Baconian theory, to Mr. Collins and to the literary critic at large, lies not so much in the failure of ingenious parallelisms as in the utter blindness to esthetic considerations.

"What Judge Webb and the Baconians ask us to credit . . . is that a man, whose conceptions of love, of beauty and of friendship found, as his whole character and career as well as the rest of his writings prove, exact expression in his essays on those subjects and in his 'Essay on Marriage and Single Life,' was the author of 'Venus and Adonis,' of the Sonnets, of 'Romeo and Juliet,' and was the delineator of Viola, of Portia, of Rosalind, of Hermione, of Imogen; that a man without a spark of genial humor was the creator of the 'Merry Wives,' of Falstaff, of Mercutio, of Touchstone, and of Dogberry; that a writer in whose works there is no trace of any dramatic imagination, of any light play of wit and fancy, of any profound passion, of any esthetic enthusiasm, transformed himself into the poet of the marvelous dramas in which all these qualities are essential and predominating characteristics; that the master of a style, the notes of which—in color, in tone, in rhythm—are unmistakable, became at will the master of a style in which not one of these notes is, even in the faintest degree, discernible; and lastly, that a man should by the very poetry of which he acknowledged himself the composer refute all possibility of his being equal to the composition of poetry to which he never made any claim."

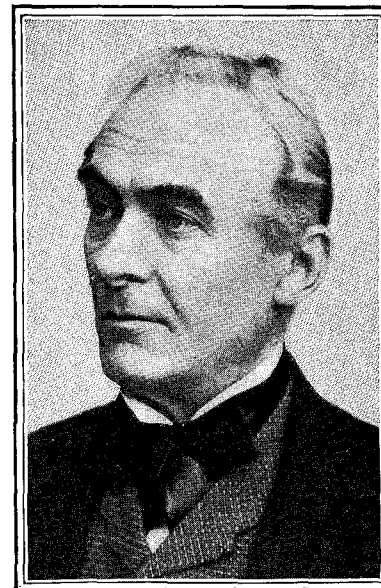
"And why this monstrous tax on our credulity? Because it is unlikely that the son of a burgess in a provincial town should possess the classical knowledge, the knowledge of law, the knowledge of ancient and modern literature, of history and philosophy, of court and high life which the author of the Shakespearian dramas undoubtedly possessed. But of all the characteristics of the subtle and powerful intellect which informed and nourished the genius which gave us these dramas the most obviously striking is its marvelous receptivity."

"The moment, therefore, we come to inquire into the mystery of the Stratford burgess's son, we find that it simply resolves itself into the mystery of his unique constitution and temperament. What must forever remain inexplicable is not what puzzles the Baconians, his attainments, his culture, and his knowledge of life and men, but how it came to pass that nature should have created a man whose intellect and genius are, in their receptiveness, in their range, grasp, and versatility almost as miraculous as the suspension of natural laws. What the Baconians forget is that,

even in its less extraordinary manifestations, there is no analogy between genius and talent. That a lad of seventeen, without education and in absolute solitude, should have produced the Rowley Forgeries; that a Scotch peasant, with Nature only as his teacher, should have produced what is most exquisite in the poetry of Burns, are equally beyond the range of possibility under normal conditions."

THE CENTENARY OF PROSPER MÉRIMÉE.

A DISTINGUISHED French critic recently observed: "If you desire to be uncommemorated by a statue, do as Mérimée did—that is, be born in Paris, treat politics with contempt, and show no taste for hammering out Alexandrine or octosyllabic verse." The remark is quoted by an anonymous writer in the *Revista Contemporanea* (Madrid), who says further:



PROSPER MÉRIMÉE,
French novelist, historian and academician;
author of "Carmen."

"As Prosper Mérimée enters upon the second century of his spiritual life, neither the press of France nor that of Spain—to which latter country he may certainly be said to belong, inasmuch as the author of 'Carmen' was one of the most spiritual handlers of Spanish themes—has uttered a single word. Mérimée was a man of silence, absorbed in the interior life, and . . . he has had the singular fate of being unrecognized by a statue since his death."

"Mérimée always treated foreign subjects; Spain was the scene of his 'Carmen' and his 'Clara Gazul.' Corsica was the scene of 'Columba,' and Russia of 'Lokis.' He was independent in literature as in life, and owed nothing to the influence of other writers. It is indeed difficult to say to what school Mérimée belonged. While his writings are absolutely impersonal and free from lyric romanticism, yet, like the romanticist, he was endowed with a certain sentiment of the picturesque. His novels of manners, 'Arsene Guillot' and 'Double Méprise,' would seem to relegate him to the class of realists; but he had neither the mind nor temperament of the realist. In fact, Mérimée was not a member of any particular school. 'In his isolation,' says Faguet, 'the author of "Carmen" acquired the erudition which was the eternal companion of his lonely path. His was a style reserved, yet easy and elegant as the bearing of a gentleman; a literary method neat, vigorous, and flawless.'"

"What is a centenary? Some one has said that it is represented by a statue surrounded by nobodies. And what is a statue? A lump of bronze or marble upon which, in the gray evenings of November, the autumn showers descend. It stands forgotten in the corner of some old provincial town, and serves only as the center around which, on certain days, local orators or poets spout to the azure sky their most precious productions. And as this is the case, no greater tribute can be paid to Mérimée, no greater festival held in his honor than to read his 'Carmen.' Over its pages sentimental hearts beat with admiration, which, after all, is everything that a poet can desire."

The Meaning of Industrial Art.—Mr. Oscar L. Triggs defines the "Industrial Art" movement as "a phase of nineteenth-century romanticism—romanticism carried over from the field of literature into that of political economy and industrialism." From

another point of view, he adds, it means industrial individualism. We read further (in *The House Beautiful*):

"When the artist leaves his studio and enters a workshop, what happens? In the first place, he loses something: he loses a part of his idealism and all of his irresponsibility. But next he adds something: he perceives the part he must play in a world of utility. Some things he forthwith changes in the workshop. He is not accustomed to a 'boss,' and so he gradually shapes the community into what approximates a pure democracy. And he will not do drudgery. Straightway he invents or causes to be invented automatic machinery to do all merely mechanical toil and saves himself for creative work, such as the machine can not do.

"I imagine the laborer finds it nearly impossible to become an artist. He has been used as an economic agent so long that he has lost all independence of character. He is unable to plan and design, and he can not execute a work independently, never having had the free control of his thoughts nor of his tools. But now and then, under favoring conditions, a workingman rises from the economic class into the artist class. Again, what happens? Without losing his splendid physical energies, he learns self-control and becomes a free agent. He designs, crudely perhaps, but with intelligence, and executes his design with accuracy, impelled by a fine instinct for workmanship.

"Thus the two types coalesce, but the associations result in a new product, not art and not craft. For want of a better term we call the product art-craft—a term signifying the central fact in the industrial art movement, the romantic union of art and labor."

THE MENACE OF THE LITERARY AMATEUR.

MR. EDMUND CLARENCE STEDMAN expressed the opinion, some years ago, that "art must be followed as a means of subsistence to render its creations worthy," and that writers should be distrusted "who come not in by the strait gate, but clamber over the wall of amateurship." This remark serves as a text for some interesting observations by Mr. Henry W. Boynton, of *The Atlantic Monthly*. Writing in *The Critic* (August) on "the evident and somewhat disconcerting recent growth" of what he terms "the most exceptionable of our writing constituencies," Mr. Boynton says:

"This is a class which joyfully regards literature as a trick upon which anybody may have the luck to stumble. Otherwise its members have perhaps little in common. It includes earnest young persons who wish to make literature a means of escape from behind the counter; as a safer mode of gambling than playing the market with the contents of one's employer's till. They go in for all the prize short-story competitions; they write millions of bad verses which they have no possible means of knowing to be bad. Above all, they write novels and romances, to the detriment of the publisher's reader more than of the public, no doubt. There are here and there stupid rich persons who look for fame as another world to conquer, and would not disdain a little superlative pocket-money by the way. There are numerous other pretty clearly defined species of this dabbling genus. We need not enumerate them. They have no lack of zeal, but they have a common lack of integrity."

While "it is not necessary for anybody to become enraged over this situation," continues Mr. Boynton, it is doubtful, on the other hand, if "persons of taste ought to be merely amused at it." Reviewers and editors, he avers, too often seem cheerfully indifferent to integrity of motive; they are satisfied if the given product is amusing. Fiction, especially, they are ready to accept almost at its own valuation; yet "there is no literary form which now offers less encouragement to the dabbling hand." We quote further:

"What possible excuse can anybody have to-day for sitting down in cold blood to concoct a fresh novel for pay? Surely we are well found in that commodity. There are plenty of people writing stories because they are fitted by nature and training for just that kind of work. Yet a publisher recently announced that within a comparatively short time he had been called upon to consider something like a hundred and fifty novels before he found one fit to publish. It is not to be supposed that many of them

were the outcome of a natural impulse toward fiction. The gross royalty-seeker would be largely represented in the number; the man of all-round literary facility, who has come at last to fiction because there is little market for anything else, would be responsible for a few attempts; but the great proportion would be laid to the account of the amateur dabbler."

The writer concludes:

"One can but note with consternation how prominent this person has become of late. Collectively his name is legion and his activity incredible; individually he has scored some extraordinary commercial successes in fiction. Several of his books have 'sold' by the hundred thousand—a fact which has doubtless contributed to the increase and multiplication of his kind. He has become a phenomenon to be reckoned with. Nobody grudges him his fun or his dollars; but it is unreasonable that he and his public should be encouraged to take themselves over-seriously. . . . If one could attribute all this effort to a growing seriousness toward literature on the part of cultivated persons, or even on the part of uncultivated persons! Unfortunately it seems rather to signify the increase in America of a *cacoëthes scribendi* of a somewhat paltry sort. Too many persons among us surely have a notion that literary achievement is an accident which may fall to the lot of any worthy citizen. As a matter of fact, the amateur writer has his place in the economy of literature. But he ceases to dabble before he begins to succeed, if success is measured by anything less ponderable than dollars and cents. Least of all does he deserve, in the raw state, to be coddled by writers whose creative work or whose criticism is based upon sound standards of value."

The Passing of the Preface.—An editorial contributor to *Scribner's Magazine* (August) is led to wonder "what has become of the preface?" and expresses the fear that "it may pass into the limbo of obsolete fashions in literature, just as the elaborate dedication has done." The same writer says further:

"Of modern authors using the English tongue Mr. Bernard Shaw is almost the only one prefixing his works with prefaces properly so called. Occasionally we have introductions by various pens, but they are mostly meager and perfunctory performances, impersonal and unphilosophical. The *genre* of the preface is kept alive in a sort still by the practise of giving a godspeed to some little-known or foreign work by means of explanatory remarks by a familiar native celebrity. But the expository revelation of another in a preface has not the peculiar value of an expository revelation of oneself and one's own intent. . . . The preface seems to be in a state of decadence because it appears to our present writers to be too egotistical; yet perhaps there are worse things than egotism in literature. It is probably impossible for a man to be much in earnest about his work and to keep his troublesome personal self quite out of it. No artistic worker is as self-conscious as he used to be; talent and genius, in the promise or in the fruition, mix more and more on equal terms with the common run of mankind. But there is such a thing as so deprecating the thought of being different that distinctions on which much depends may almost disappear. Not to take oneself too much *au sérieux* is a pose now in literature, quite as much as once it was to do so."

NOTES.

PIETRO MASCAGNI, the composer, has opened a school of music in Rome.

KING EDWARD, it seems, is a bibliophile, and purchases rare editions of the English classics. "His taste for sport," says a London correspondent of the *New York Herald*, "manifests itself in a penchant for old works relating to outdoor pastimes, such as quaint old minute encyclopedias of sports issued in the seventeenth century, sporting and other works illustrated with colored plates by Leech, Rowlandson, and Cruikshank, books on gardening and original editions of dramatists of the Elizabethan era." The King is also interested in old books dealing with the exceptional subject of walking-sticks.

SAYS a writer in *Harper's Weekly*: "There are two things the literary artist craves—praise and money. Of the latter it is interesting to speak, because the matter of money-making is changing the whole course of literature, and a few great fortunes made, have beckoned all sorts of stragglers, halt and crippled, into the field. In view of the fortunes made by Hall Caine and Marie Corelli, it is wholesome to reflect upon the twenty-five dollars that Milton got for 'Paradise Lost.' Shelley never made anything out of his poetry; Browning for twenty years and over paid to get his work printed; the greatest of English novelists earns his livelihood by reading for publishers, and altho we have no data, it would be safe to guess that Mr. Swinburne could not support himself by his poetry. To sum up, in Stevenson's words: 'What you may decently expect if you have some talent and much industry is such an income as a clerk will earn with a tenth or perhaps a twentieth of your nervous output.'"

SCIENCE AND INVENTION.

THE DISAPPEARANCE OF RACE CHARACTERISTICS.

THERE is a very general belief that in races mixed with negro blood a practised eye can always detect the strain however distant it may be, certain racial characteristics always persisting to some extent. This belief is pronounced incorrect by Dr. Pearce Kintzing, of Baltimore, in an article contributed to *American Medicine* (July 30). Dr. Kintzing asserts that "there is no positive sign whereby a very attenuated strain of negro blood may be asserted, the prevalent idea to the contrary notwithstanding." One of the signs generally relied upon to betray negro descent is the color of the finger-nails, and Dr. Kintzing quotes a number of passages to show that this idea has obtained a foothold in literature. He goes on to say:

"Likewise, the idea seems to have gained considerable prevalence in the South, that the nails of the negro possess distinctive characteristics, and while one often hears the expression, 'nails like a negro,' yet I have failed to find any distinct or uniform idea associated therewith. Perhaps the most prevalent notion is that the lunets are absent.

"Therefore I formulate the following proposition: Do the nails of negroes and persons of mixed blood possess distinct attributes? Is it possible to verify this admixture of blood by peculiarities of the finger-nails when the general characteristics fail to indicate it?

"Believing that my hospital clinic, which is largely attended by both colored and mixed races, offered a favorable field for observation on the foregoing propositions, I have, with this end in view, examined in the course of the past three years over five hundred suitable cases, in order to arrive at such conclusions as might be reached from ocular observation alone.

"The principal interest centers in the examination of individuals whose features and color do not stamp them as of negro descent, but who admitted or were known to have contaminated blood in their veins. A careful examination of a large number of these utterly failed to reveal any distinctive markings of the nails which would designate the 'pariah.'

"The experiment was made a number of times of covering such persons and allowing the students who had assisted in the work to guess whether the individual were white or colored, the nails alone being exposed. It is to be noted that in a number of the cases herein referred to the general racial traits were so far absent that critical examination did not enable me to classify them correctly. Especially was this the case with young children, and with males more than females, which might be accounted for on the grounds of sex selection. It was further noticed that in the older members of a family the common characteristics of the race were often decidedly more manifest than in the younger ones, but that these manifestations grew more marked with age. This is especially true of skin pigmentation.

"Hence the conclusions that certain markings develop with growth. The question is often asked whether negro babies are not born white. Needless to say this idea is wholly erroneous, and altho the infants of dark-skinned parents are invariably much lighter than the parents at birth, they soon darken. Infants are included within a color scale beginning with light putty color and ending with *café au lait*. The foregoing, tho homely, is the most accurate that I am able to formulate.

"To cite an example falling under the first part of the above paragraph, a boy of six came to the dispensary, and, while I pride myself on being able to classify accurately the two races, the boy was entered as white. Later, when he returned with an older sister, the mistake was apparent, yet a close family likeness was noticeable. Among the individuals examined were the members of two Washington families, who for two generations have passed for white, but who, in the third generation backward, to personal knowledge, showed the light touch of Tubal. The children of the third generation are of light blond type, with flaxen hair, and in facial conformity are more widely removed from their prototype than the number of generations would indicate. The iris is generally blue, and the sclerotic shows no pigment stains, such as

may be observed in mixed blood, nor does the pigment layer underlying the sclerotic impart to it the transparent blue coloration characteristic of negro blood. It is needless to remark that the nails are also negative.

"In the course of this investigation, observations were made upon one or two other well-recognized anatomic distinctions. In the white race, without exception, the two alar cartilages of the nose do not meet in the median line in front, but leave a considerable hiatus into which projects the cartilage of the septum naris. Further, the alar cartilages are sharply beveled, and the interval is most marked at the tip, where they project considerably beyond the septum. This may be readily felt by placing the tip of the finger against the tip of the nose. In the negro race the interval between the two lateral cartilages does not exist, the bevel is wanting, and the cartilages join each other so symmetrically that it can not be distinguished that they are not one piece. I know of no descriptive anatomist who has heretofore called attention to this fact. This peculiarity is fairly persistent, as are all the other traits referred to herein, but it likewise fails to maintain itself in much diluted blood, and would not be recognizable when confirmatory signs, such as color of the skin, conformation of the face, quality of the hair, odor, and other traits are absent.

"I will refer to but one more attribute, and that briefly. The stretch—i.e., the distance from finger-tip to finger-tip with the arms extended to their fullest possible length, compared with the height of the individual, exceeds the height in negro males to a greater degree than in any other non-Caucasian race, and is much greater than in the white race. This variation soon fails as we depart from the true negro, and even in light-skinned individuals has no significance."

THE CAUSE OF ELECTRIC EARTH-CURRENTS.

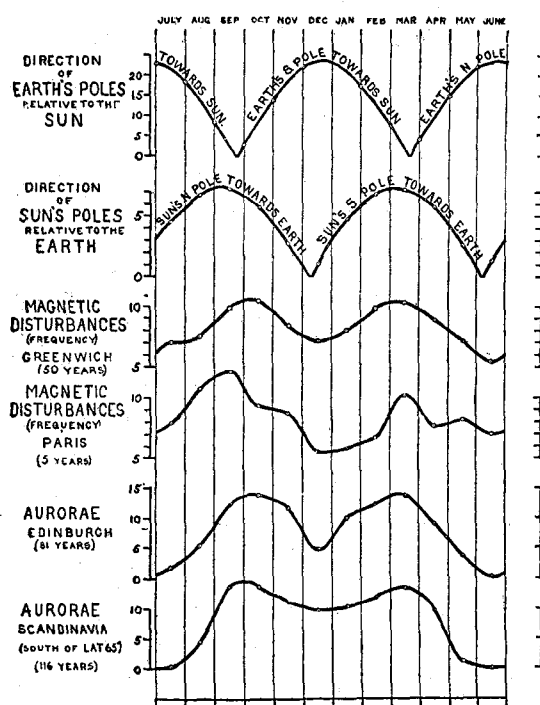
WHENCE come the electric currents that are continually flowing, this way and that, through the earth's crust? Various theories have been framed to account for them. Many of these may doubtless be accepted in part, but, according to M. Emile Guarini, in a recent lecture before the Belgium Astronomical Society, their chief source is induction, the earth serving as a huge armature revolving in the sun's magnetic field, as in a dynamo. Says a writer in *Cosmos* (July 9) abstracting M. Guarini's lecture:

"M. Guarini says that all the theories hitherto advanced to explain earth-currents—the influence of the wind of the aurora borealis, rains, thunder-storms, electrochemical effects—take no account of one incontestable fact, that there is in the earth a telluric current of well-determined direction going from northwest to southeast. Now a constant effect can not be due to variable causes—at any rate, to causes so variable and intermittent as those cited above—wind, storms, etc. According to M. Guarini, these atmospheric perturbations produce, either by friction, as with the wind, or by induction, as with hail- or thunder-storms, clouds, etc., variations of potential at definite points in the earth's surface. It is these fluctuations of potential, says M. Guarini, that produce at certain moments sudden variations in intensity, and even in direction of the earth-currents. According to him, the telluric current of constant direction can be due only to a cosmic effect—that is to say, to the rotation of the earth as an armature before the sun as an inductor. By the rotation of the earth there should be induced in the atmosphere a current that should be in the contrary sense to that of the rotation, as in dynamos. The variable current induced in the atmosphere would induce in its turn a current of contrary sense on the earth's crust—that is to say, in the same direction is that of the earth's rotation. Now, theory and observed facts are in accord, says M. Guarini, with the idea advanced by him. Siemens and Geitel have proved that the sun induces a positive charge on exposed bodies. On the other hand, it appears, from the investigations of Palmieri notably, that the earth-current is induced by the atmosphere. Finally, and this is the most interesting fact of all, experience tells us that the earth turns from west to east—that is to say, that the earth's rotational movement is in the same direction as the constant earth-currents. The author asserts that it is possible that, as Ampère maintained, it is the earth-current that directs the magnetic needle. M. Guarini calls attention to the fact that here also fact and theory agree, and he proposes an experiment in confirmation. After having spoken of

the influence of tramways and of industrial transmission on observatories he quotes the experiments made by himself and by the company of Electric and Mechanic Industry of Geneva to do away with the earth-return circuit. Finally, earth-currents are useful in agriculture, since they decompose the chemical substances in the soil and form others more easily assimilated by the plants. M. Guarini says, finally, that earth-currents will some day have industrial applications, and he indicates in what way this result may be reached."—*Translation made for THE LITERARY DIGEST.*

THE SUN'S INFLUENCE ON THE EARTH'S MAGNETISM.

THAT the earth feels in some way the magnetic influence of the sun is now regarded by astronomers as definitely proved. Whether this influence is direct and due to the fact that the sun is a great magnet, or whether great mechanical disturbance on the sun's surface affects the earth's magnetism in some way, does not seem to be clear. That great solar disturbances do upset the earth's magnetic equilibrium, however, seems to be established, and these disturbances appear to be more potent when they occur



Curves showing the relationship between the positions of the earth's poles in relation to the sun, the sun's poles with regard to the earth, and the frequency of magnetic disturbances and aurorae throughout a year.

at the sun's poles. This being so, it has occurred to two English physicists—Sir Norman and Mr. William J. S. Lockyer—to examine whether the varying positions of these poles with regard to the earth might not play a part in magnetic changes on our planet. The latter writes in *Nature* (London, July 14) as follows:

"Disturbances near the solar poles seemed to play such an important rôle both in solar and terrestrial changes that an inquiry was made to find out whether any effect is felt on the earth when either of these solar poles is turned toward the earth during the course of the year. . . .

"During the course of a year the South Pole of the sun is most turned toward the earth in the beginning of March, and the North Pole most toward the earth in the beginning of September. At the two intermediate epochs, in the beginning of June and December, neither pole is turned toward or away from the earth, but occupies an intermediate position. Hence we see that the *equinoxes* occur in the same months as those in which one or other of the solar poles is turned toward the earth, while the neutral positions of the solar poles in relation to the earth occur in the same months as the *solstices*.

"If, therefore, these solar polar regions are capable of disturb-

ing the magnetic and electric conditions on the earth, then when they are most directed to her at the equinoxes the greatest effects during a year should be recorded, and when they are least directed the effects should be at a minimum.

"With regard to the facts about the variation of magnetic disturbances and aurorae, Mr. Ellis has shown that the curves of frequency of magnetic disturbances at Greenwich and Paris are very similar, 'showing maxima at or near the equinoxes, and minima at or near the solstices.' These also, he further points out, are similar, with regard to the epochs of maxima, to the curve representing the frequency of the aurora at London. In the case of aurorae observed in Edinburgh, northeast Scotland, and in different regions in Scandinavia, the months in which the greatest frequency is recorded are September and October (perhaps more generally October) and March and April (perhaps more generally March).

"The accompanying figure shows in a graphical form the annual variation of these magnetic and auroral frequencies, indicating their epochs of maxima and minima. Above them are the curves showing (at the top) the epochs when the *earth's poles* are turned toward the sun (the origin of our seasonal changes) and (below) when the *sun's poles* are turned toward the earth.

"The coincidence in time between the epochs of the maxima of the frequency of magnetic disturbances and aurorae, and those of the greatest inclination toward the earth of the north and south solar polar regions can thus be seen at a glance.

"The inquiry was pursued further to find out whether this yearly inequality of these terrestrial magnetic disturbances was influenced differently, according as the sun's polar regions were, for several groups of years, in an undisturbed or disturbed condition.

"It was expected that the oscillation of more disturbed solar polar regions toward and away from the earth would tend to *increase the difference* between the frequency of magnetic disturbance at the equinoxes and solstices, while this difference for those years when the less disturbed solar polar regions were in action should be somewhat *reduced*.

"It was shown that this is actually the case, the frequency of the magnetic disturbance at the equinoxes being in greater excess over the solstitial frequency the greater the degree of disturbance.

"There is thus reason to believe that the orientation of the solar poles with regard to the earth is the origin of these magnetic and electric annual changes."

RAW MEAT AS A CIVILIZER.

TO feed a creature on raw meat has not been generally considered the best way to render it amiable and gentle. According to M. Houssay, a French experimenter, however, this is precisely the result that such food has on the domestic fowl. His results would appear to be contrary to all received ideas on the subject. They were first given to the public in the *Journal de Psychologie Normale et Pathologique*, and the following abstract appears in the *Revue Scientifique* (July 23):

"We generally think of a meat diet as making the eater less sociable, more energetic, and more ferocious. Now, in the course of a series of experiments carried on for several years, in which chickens were fed with raw meat, M. Houssay has demonstrated a contrary result—a most curious thing.

"From the first year, feeding some of the fowls with grain and others with meat, he perceived that the latter appeared tamer and allowed themselves to be handled much sooner by the boy who took care of them. It must be acknowledged, however, that with all other persons the fowls remained wild. The boy was recognized by his white blouse. If he took it off, he was no longer known, and any one who put it on could easily tame the fowls. One of these carnivorous fowls presented an interesting example of benevolence, or, if you please, of sociability. One of the chickens, on a summer evening, took in its beak one of the morsels of meat and gave it, by thrusting its head through the grating, to its gaminivorous neighbors, who showed their desire for it by their agitation.

"The clearest fact seemed to be the diminution, and even the suppression of the sexual combativeness of the cocks, under this diet. The carnivorous cock would not attack the gaminivorous cock when the latter was tied and placed in front of him; but the

latter, when placed in the former's cage, attacked him with violence. The young carnivorous roosters fought at the age of two or three months, but in the first generations only. About the fourth generation these combats ceased entirely.

"Another fact of the same order remains to be noted: Of eighty eggs incubated there remained only four roosters and one hen that grew up together, living in perfect harmony. . . . Here is a clear case of the passage, already noted in some instances in the human race, from polygamy to polyandry—polyandry among fowls! Perhaps, however, we should not exaggerate the importance of this fact, which, tho interesting, is unique, and had still been incompletely observed when M. Houssay published his remarks."—*Translation made for THE LITERARY DIGEST.*

THE MIDNIGHT SUN AT PARIS.

WHEN Flammarion, the French astronomer, told a little group of scientific men at a recent meeting in Paris that the sun's light could be seen all night in that city at midsummer, his hearers laughed at him. Yet his statement is sober fact, as

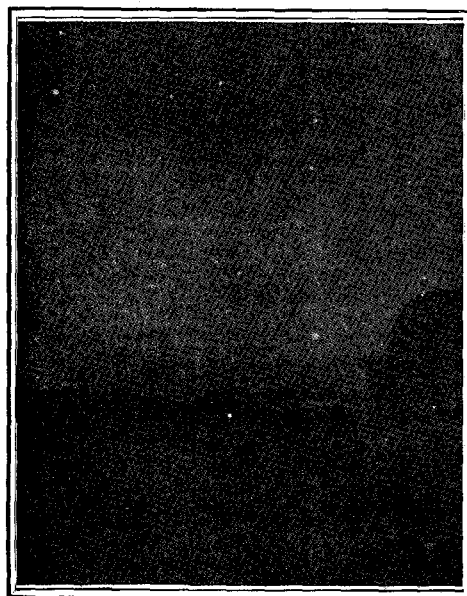


FIG. 1.—MIDNIGHT TWILIGHT AT DONVILLE (18-21 JUNE, 1904).

shown by M. Lucien Rudaux, in an article published in *La Nature*. The phenomenon of midnight twilight is, of course, not as striking as that of the sun itself above the horizon at that hour, as seen north of the Arctic circle; yet it is no less interesting and instructive. M. Rudaux writes as follows:

"It is generally understood that when the sun is eighteen degrees below the horizon, twilight ceases and the night is complete. At a less distance there is more or less perceptible light in the sky. For this reason, in the latitude of Paris, about June 21, it is possible to see twilight at midnight, when fortunate tourists are observing the sun's disk in more northern regions. In fact, at this time of year, as the orb of day sets at 8:05 P.M. and rises at 3:58 A.M., it does not fall, at the lowest point of its course in the heavens—at its lower passage of the meridian—as low as this distance of eighteen degrees. Simple calculation shows that on the day of the summer solstice the upper edge of the solar disk does not descend (taking account of refraction) lower than $16^{\circ} 53'$ below the horizon. Thus there can not be complete night, and these conditions will hold good for several days before and after the solstice. Of course they are theoretical and may doubtless be notably influenced by the state of the atmosphere, and especially of its upper layers, which catch this farthest reflection. Nevertheless, observation can be made of this phenomenon, and it has an interesting and curious side, for it is not usually done in these regions, situated as they are on its limit of perception, and it generally passes unperceived.

"We have seen midnight twilight this year at Donville, whose latitude is the same as that of Paris, and made the picture and the photograph herewith reproduced.

"Now at midnight, even if we have not followed the light and have to

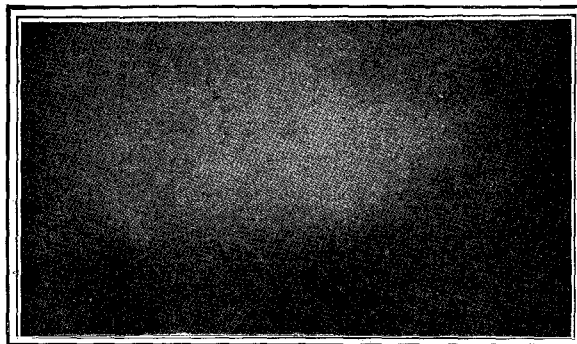


FIG. 2. PHOTOGRAPH OF MIDNIGHT TWILIGHT.

search for it, we can perceive immediately in the north—always on condition that the eye is not hindered by any artificial light—a vast whitish region, a sort of great circle arc very badly defined. Its base is hidden by mists toward the limit of which shines the beautiful star, Capella, and this brightness appears to stretch upward toward the stars of the Giraffe. . . .

"To photograph so feeble a light a long exposure is necessary with ordinary apparatus. Besides, the extreme diffuseness of the light makes

it an object very difficult to appreciate. If there is a long exposure with an immovable apparatus, the light will have followed the movement of the sun, passing from north-northwest to north-northeast, and so its displacement on the plate, by making its delimitation still less precise, will prevent a photographic action usefully concentrated on the same point. . . . It is thus desirable to seek to obtain a more accentuated image either by following the movement or by reducing the exposure by the aid of ultra-luminous objectives. Our attempts were made by both methods, and the second gave the best result.

"In the first case the diagram (Fig. 3), which is purely explicative and does not pretend to follow the exact course of the phenomenon, shows that we can not expect to effect the exposure with an equatorial instrument, following a star as guide; the light is displaced on the horizon by a different movement, having its axis constantly vertical above the sun's position. It would thus be necessary to move the apparatus around the plane of the horizon, giving it more or less elevation by estimating the displacement with reference to a guide-star."

As noted above, this method, even with an exposure of thirty minutes, was a failure; but by using a large condensing-lens and reducing the exposure to two minutes a good result, as shown in Fig. 2, was obtained without motion. As a photograph of actual light from the sun, reflected on the sky at midnight, in the latitude of Paris, it is certainly of interest.—*Translation made for THE LITERARY DIGEST.*

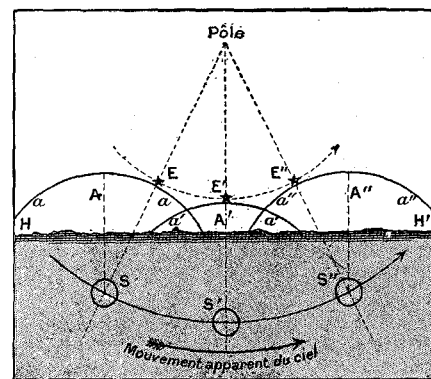


FIG. 3.

Diagram showing displacement of twilight glow with reference to the stars SS'S', successive positions of the sun, situated in the same meridian as the star E; HH', horizon; A A' A'', axes of the twilight arcs a a' a'.

HOW FAR CAN ELECTRIC POWER BE CARRIED?

WE occasionally hear speculations regarding the possibility of transmitting the power of Niagara Falls as far as New York. If we are to heed certain facts, editorially set forth in *Electricity* (August 10), this will never be possible unless radical changes are made in present methods. The greatest practicable distance of transmission now appears to be one hundred miles.

Says this paper:

"At the last meeting of the National Electric Light Association a paper was read describing a transmission-plant of 5,000 kilowatts, 100 miles in length, operating at a pressure of 6,000 volts. The spontaneous sparking-distance in air of an effective sinusoidal discharge of this pressure is about 5 inches, at 80,000 volts 7 inches, at 100,000 volts 10 inches, and at 150,000 volts 15 inches. It has been noted by Steinmetz that the sudden opening or closing of a switch

in high-tension plants is a frequent cause of destructive discharges before which insulators and insulation as it were become temporarily worthless. If this is the case, we begin to realize that the limits of high-pressure transmission are being reached.

"The high-tension plant at times develops other unique characteristics. An engineer examining a Western plant states that at night while a mist clung to the mountainside he saw emanations from the wires in the form of luminous discharges which radiated to a distance of over two feet from the power lines.

"The transformers are also difficult to design with reference to pressure and economy and call for direct experience in high-tension lines. The lightning arresters, if ineffective, would be a constant menace to life and property, and at present it must be said no arresters are built to stand these enormous pressures. A group are generally connected in series.

"The double or triple petticoat insulator, the wooden pole, the ordinary forms of lightning arrester, must undergo reconstruction. When pressures of 100,000 volts and over are to be employed on power lines (and they must be employed if power is to be economically transmitted over the distances in prospect, which exceed 100 miles), we may expect radical changes in lightning arresters and insulating methods or admit that the limits of high-power transmission have actually been reached."

The Uncomfortable Hot-Weather Englishman.

—A brave attempt to overcome the conservatism of our transatlantic cousins sufficiently to induce them to dress comfortably in warm weather is being made in *The Hospital* (London). Says an editorial writer in that paper:

"Hot weather should be the signal for laying aside dark-colored clothing. We have seen of late years a considerable step in this direction by the growing popularity of the straw hat; but what is really wanted, in the interests of health and comfort, is light-colored body clothing. The case is one in which we would venture to make an appeal to the clergy, for we believe that the supposed 'respectability' of dark or black clothing is solely due to their example in wearing it. We have never been able to understand why this example should be set. Inasmuch as the color is also popularly associated with a character the very reverse of respectable, against whose works the clergy are supposed to strive; while the future conditions which it is their business to assist us in securing are equally associated with white or shining garments. If an archbishop would but set the example of wearing white drill, he would deserve the eternal gratitude of the nation; and the directors of banks and great companies would hardly less be public benefactors if in hot weather they would sanction, or even enjoin, the appearance of their clerks in garments which might be perfectly decorous in cut, but made of some light-colored material easily amenable to washing or cleaning. Black clothes not only absorb a quantity of heat, and convey it, to his great discomfort or injury, to the wearer, but they are, as a rule, saturated with atmospheric and personal dirt, and therefore noxious alike to the owner and to those who come into close juxtaposition with him. A stout reverend gentleman, perspiring copiously in black clothes of some antiquity, is not an agreeable neighbor in an omnibus or a railway carriage, and his presence unfortunately is less uncommon than might be desired. There will usually be at least four weeks in every English summer in which dark clothing is totally unsuitable to the climate, and if the clergy will not lead the way to its abandonment we may at least appeal to the medical profession. Why a physician or surgeon should so far yield to custom as to clothe himself in a manner which he would be the first to admit was at once uncleanly, uncomfortable, and unwholesome, is a matter which, as Lord Dundreary would say, 'No fellah can be expected to understand.'"

A Paradoxical Business.—That business prosperity involving an increased output should mean greater cost to the consumer seems impossible, yet it is so in at least one business, according to *The Western Electrician*. When a telephone company increases its number of subscribers, the increase of expense is in such a vastly increased ratio that it is necessary to raise rates.

There are doubtless some cynical persons who will not be quite satisfied with *The Electrician's* exposition of the subject, which is as follows:

"In a large telephone exchange one of the most costly parts of the equipment is the multiple jacks and their associated cabling. In a multiple switchboard the number of multiple jacks, and, consequently, the cost of this part of the equipment, increases, not in direct proportion to, but as the square of the number of subscribers. Suppose 200 new subscribers are to be added to the exchange. This means a new section with 200 answering jacks and 200 extra multiple jacks. But the expense does not end there, for on back through the board in each of the previously equipped sections must be added 200 multiple jacks. The number of jacks, therefore, amounts to enormous proportions as subscribers are added. For instance, a multiple board having a capacity of 6,000 lines, divided into, say, 30 sections of 200 lines each, would have 6,000 multiple jacks on each section, or 180,000 in all, whereas the first section installed in the exchange with 200 subscribers connected would require only 200 multiple jacks. A single strip of 20 of these jacks costs several dollars for its manufacture alone, to say nothing of installation and the necessary wiring. Therefore it is not surprising that as a telephone exchange grows the cost of connecting each new subscriber increases far out of proportion to the receipts accruing to the telephone company, and that rates must be increased to cover the greater expense."

SCIENCE BREVITIES.

"In order that some idea of the bulk represented by the coal production of the United States in 1903 may be obtained," says a press bulletin of the United States Geological Survey (August 1), "it might be stated that, if the entire production were loaded on freight-cars with a capacity of thirty tons each, the trains containing it would encircle the globe at the Equator about three and one-third times. If the entire production were loaded on freight-cars in one day, the trains would occupy one-quarter of the entire railway trackage of the United States. Taking an average of thirty cars to a train, it would require sixteen times as many freight locomotives as there are in the United States to move this tonnage in one day. If spread over the surface of Manhattan Island, which has an area of twenty-two square miles, the entire island would be covered to a depth of nearly twenty-five feet."

THAT the aquiline nose is not merely imposing or ornamental, but is requisite to a full development of the human voice, is asserted by Dr. Louis Robinson, says *The Medical Times*: "As to the origin of this feature, his contention is that through the night of unrecorded time during which primitive man was slowly and painfully progressing toward civilization, the voice was the only rational means of exercising influence. Oratorical ability and a sonorous voice thus became of exceeding importance to the aspiring and ambitious, and the ultimate formation of an aquiline-nosed race would become the necessary result of the better assured survival of such favorably endowed individuals. Thus, says the *Popular Science News*, the long nose would tend to become masterful, to form, first, an aristocracy, and ultimately so to leaven a people as to insure their dominance, as was the case with the Romans. Dr. Robinson cites the North American Indian, the Moaris and the Basuto negroes, among whom are the celebrated Zulus, as instances of large-nosed, war-like and oratorical peoples."

"To inoculate sterile ground and make it bring forth fruit in abundance is one of the latest achievements of American science," says G. H. Grosvenor in *The National Geographic Magazine*. "Some of man's most dread diseases—small-pox, diphtheria, plague, rabies—have been vanquished by inoculation, and now inoculation is to cure soil that has been worn out and make it fertile and productive again. The germs that bring fertility are mailed by the Department of Agriculture in a small package like a yeast cake. The cake contains millions of dried germs. The farmer who receives the cake drops it into a barrel of clean water; the germs are revived and soon turn the water to a milky white. Seeds of clover, peas, alfalfa, or other leguminous plants that are then soaked in this milky preparation are endowed with marvelous strength. Land on which, for instance, the farmer with constant toil had obtained alfalfa only a few inches high, when planted with these inoculated seeds will produce alfalfa several feet high and so rich that the farmer does not recognize his crop."

"The first instalment of Guatemalan ants imported by the Agricultural Department of this country seems to be doing better than might have been expected," says a daily paper, "seeing that they were once enjoined from getting to work and that there was a very lively prospect at one time that they would be re-expatriated. . . . It is a rather curious incident that the courts were actually invoked to prevent the turning loose of a lot of insects in Texas, where thirty millions of dollars' worth of damage was done last year. The planters were told that the Guatemalan ants would not only eat the destroying weevil, but the boll also. Then they were informed that the ant had a way of eating up beneficent insects; finally, that they would do much more harm than good in every way. The court sat on these contentions for some days while the planters worried and the ants multiplied. Then the injunction was dissolved and the ants were turned loose. At present we have about one thousand bushels of ants eating up weevils and other deleterious insects in a manner that is highly gratifying."

THE RELIGIOUS WORLD.

IS CHRISTIANITY DYING OUT?

THE latest of those theological discussions which appear from time to time in the columns of the *New York Sun*, and which seem to indicate a vivid interest on the part of newspaper readers in the problems of religion, is devoted to the fundamental question: Is Christianity in danger of extinction? The topic was raised in a letter from a Tarrytown correspondent, who tries to show that "for a hundred and fifty years the Christian religion has been slowly expiring." We condense his argument as follows:

With the decline of the Greco-Roman civilization Western society became disintegrated, the decentralized feudal system was developed and the slow process of welding society into a more composite state had to be begun anew. One of the most vital conditions of such a process is the existence of some form of moral order; and to maintain this the germ of Christianity was developed into a religion of great vitality.

Grandly indeed did the church perform its mission. Popes and cardinals may have been censurable on the score of morals, but it can never be charged against the papal hierarchy that it lost sight of its great work of the preservation of the moral order in a decentralized, disorganized society. Slowly, but surely, it helped Western civilization over one of the hard places of its development.

By the middle of the eighteenth century the work of Christianity as a social factor was practically over. The Western world had come into possession of its moral consciousness. And meanwhile, the intellectual development of Europe was already undermining the whole fabric of Christian doctrine. The very simple discovery was made that man is not an innately depraved being, that he had never "fallen," but, on the contrary, has been always rising; and the collapse of the idea of the fall of man naturally carried with it the rest of the Pauline theology. The "saving of souls" now became a political and educational function, not religious; and the gradual perception of this fact is one of the main reasons for the emptying of the churches.

Within the past forty years our knowledge of the origin, destinies and duties of man has become completely revolutionized by the discoveries of natural and economic science. The Protestant sects have practically abandoned any such interpretation of Christian dogma as made religion the force and power that it was. The Roman Catholic alone of the churches still holds largely to the old ideas, but its claim that it is as strong as ever, if not stronger, is believed only by its most devout adherents.

From the Western mind the idea of God as a being to be worshipped with song or vicarious sacrifice adopted from Greco-Roman ritual is slowly fading—abandoned as an absurdity inherited from the groping ignorance of the infancy of the human soul. Men do not pray, for they recognize in prayer a continued plea to a deity to make exception in their favor of the unalterable law of cause and effect; and as "church" still means the performance of these things, they simply stay away.

Prof. Goldwin Smith, of Toronto, in a thoughtful contribution to the discussion, admits that "belief in the supernatural inspiration of the Bible, in miracles, in the creeds . . . is dead or dying in critical minds," but he thinks that "the doctrine which is the vital essence of Christianity—belief in the fatherhood of God and the brotherhood of man—seems not yet to be dead or certainly dying." He adds: "A world without spiritual life, or religion as the embodiment of that life . . . is perfectly conceivable. But the religion which should take the place of vital Christianity is not." A clerical correspondent, writing from Brooklyn, says:

"In the Christian world at large I see no evidence of decay. The last two popes of Rome, Leo XIII. and Pius X., have not only been men eminent in piety, but also of the widest spiritual influence. So far as the Church of England is concerned, the progress is something marvelous. When Caroline, the illustrious consort of George II., and Walpole ruled the church, Bishop Butler was almost the only bishop who believed anything. This was about the year 1740. So far as America is concerned, conditions were almost as bad. Then, going back to the earlier ages

when Christianity was the newly adopted religion of the Roman Empire, I find Chrysostom, the bishop of Constantinople, complaining that even on Sundays the theaters were filled and the churches empty. Now we live in a day when Christianity has been extended to almost every corner of the earth, and when emperors and kings and presidents are found worshipping in Christian temples Sunday after Sunday.

"Your correspondent says that 'Now men do not pray.' This may be his experience at Tarrytown, but it is not my experience in the great wide world. I found thousands of men praying devoutly in the cathedral at Milan, and in *Nôtre Dame*, in Paris. I found thousands of men praying under the dome of St. Paul's, London, moved to this enthusiasm by the stirring eloquence of the present bishop of London. During last Lent old Trinity Church, New York, was filled with praying men.

"Fifty years ago the secular press completely ignored Christianity. Now it is found to be a most interesting subject, and one which often occupies columns of our very best papers.

"But even if it were otherwise, it would not affect the truth of the religion of the Nazarene. 'It still moves!'"

The Sun comments editorially:

"The only fact which seems to be demonstrated is that doubt and criticism of religious and theological dogmas are more widespread and more searching [than heretofore], as our vast correspondence on the subject bears witness. So great and profound is this spirit of inquiry and of revolt that a league for the defense of the Bible has been formed—patent evidence that faith in supernatural revelation has been shattered even in religious minds. The Presbyterians have felt compelled to revise their standard of faith. In the Episcopal Church clergymen and bishops of learning and distinction practically give up the dogma of the Incarnation as stated in the Apostles' Creed. Eternal punishment is denied or evaded in pulpits and in essays representative of churches once strictly orthodox.

"It will be seen, therefore, that there is room for a difference of opinion concerning the Christian religion whether it is progressing or falling back—according to the predilections of the individual.

"This fact, however, is indisputable: Christianity as an organization is stronger in the world to-day than ever. Relatively to the population, in this country, certainly, there are more Christian churches now than there were a hundred years ago, and more than fifty years ago—more churches and more church-goers."

THE ATHANASIAN CREED IN PUBLIC WORSHIP.

THE Athanasian Creed, or "*Quicunque Vult*," is just at present the subject of animated controversy in the Church of England. Progressive churchmen, under the leadership of the Bishop of Worcester and the Bishop of Bristol, are desirous of modifying some of its phrases, or at least of changing the rubric which requires the public reading of the creed. They object in particular to the so-called "damnatory clauses," in which it is declared that the non-believer "without doubt shall perish everlastingly" and "can not be saved." The conservative party, on the other hand, insists upon the retention of the creed in its present form, and quotes Canon Liddon's warning that "to mutilate or degrade this creed would be to give the tiger of unbelief his first taste of blood." Deputations from both sides have waited upon the Archbishop of Canterbury, who frankly confesses that "some change, not as to the creed nor as to translation, and not, as certainly, to the contents of the document, but as to the manner in which, and the times at which it is to be used . . . is expedient." So far as this country is concerned, the problem discussed was settled once and for all, more than a century ago, by the action of the American revisers of the English prayer-book in omitting the creed. Says the *New York Churchman*:

"As a part of the public worship of the church, the Athanasian Creed is manifestly unsuitable, and that quite without regard to the damnatory clauses which are now in English church circles causing a good deal of uneasiness. To our mind, it is a mistake

to center adverse criticism on these few clauses or, by explaining them away, to attempt to make the creed acceptable to a congregation of the present day. We make this statement advisedly and with a full recognition of its implications. There is no proof in Christian antiquity that the time of divine worship was regarded as suitable for absorbing knowledge of the most abstruse portion of the Christian faith. Speculative theology and metaphysical terminology have a great educative value. But during a church service there is hardly an opportunity for the ordinary worshiper to prepare himself for a just appreciation of these highly useful factors of Christian training. The common use of the Athanasian Creed offends against the standards of public worship. There are no damnable clauses in the Thirty-nine Articles, yet the use of the articles in divine service would be universally objectionable. Those who, like Bishop Gore and Dean Armitage Robinson, are urging the permission to omit the Creed of Athanasius, are doing a good work in fostering truer ideals of public worship. It is improbable that any vital part of Christian belief would be forgotten if there should be permission granted to omit this discordant element of worship."

SUNDAY CLOSING AT THE EXPOSITION.

THE management of the St. Louis Fair has promised that "the gates of the Exposition grounds shall be closed to visitors on Sundays during the whole duration of the Fair," and is keeping its agreement so loyally that on Sundays a fence is built about the hotel within the grounds to prevent the visitors and help from using the boulevards and avenues of the Exposition. "It can scarcely be claimed," however, says the New York *Outlook*, "that the closing movement has been wholly successful as regards the right keeping of Sunday." The same paper says further:

"St. Louis is a wide-open city—wide open on Sunday after the German rather than the American fashion. No whisky is sold in the saloons, or, at any rate, the front doors of the saloons are all closed. But the beer-gardens are all open, and in the neighborhood of the Exposition there are two immense beer-gardens which combined can entertain from thirty to forty thousand persons between noon and midnight on Sunday. Right next to the largest and most popular of these gardens there is a race-track, with races on most Sundays during the Exposition season; and in the open country about the Exposition grounds there are scores of resorts and attractions which would not be tolerated on the 'Pike.' All the baseball grounds on the outer edge of the city are open on Sunday; so are all the billiard-rooms in every part of the city. In the city itself three or four theaters have two performances a day, and down at the levee there are dozens of excursion-boats in waiting for Sunday crowds which seek a cool river breeze, combined with opportunities for gambling with professionals of the lowest and most dangerous type. On Sundays all these places are in full blast; while the beautiful grounds out at Forest Park are tightly closed to the public by a high fence. . . . We suppose that it is now too late to correct the error. It could be corrected, we judge, only by act of Congress. But that it is an error from every point of view appears to us almost self-evident, and the fact is worth noting now in order that the country may be saved from similar errors in the future. To shut up by law innocent, educative, and helpful places of recreation on Sunday, and leave doubtful, degrading, and positively vicious ones in full operation, and to do this in the name of religion, is to inflict another of those wounds from which religion has so often suffered at the hands of its friends."

This expression of opinion from *The Outlook* has caused some consternation in religious circles, and elicits lengthy rejoinders from the New York *Observer*, *The Christian Advocate* (New York), and *The Sunday School Times* (Philadelphia). *The Observer* comments:

"It is utterly untrue that the doubtful and vicious places of amusement are open and crowded because the Fair grounds are closed. The people who crowd these vile and low resorts would not go to the Fair except possibly to some of the shows upon the 'Pike.' They have no taste for 'innocent, educative, and helpful places of recreation' on Sunday or any other day. The opening of the Fair on Sunday would only increase the crowds of people in that neighborhood and draw in some visitors who would not

otherwise be caught, from the class that does not pray, 'lead us not into temptation.'

"We do not believe that the St. Louis directors will yield to any such sophistry, nor do we think that public sentiment would sustain the Sunday opening of the Fair. But the fact that such an article can find place in a religious periodical, and assume to express the sentiment of a portion of the religious public, is commended to all lovers of a quiet, restful, and religious Sunday as a sign of the times to be noted and heeded."

MISSION WORK AMONG THE SPIRITS.

A REMARKABLE aspect of Spiritualist work and doctrine is revealed by Dr. J. M. Peebles, of Battle Creek, Mich., in his new book on "The Demonism of the Ages and Spirit Obsessions." One of the chapters of the volume is entitled "Rescue Work on the Borderland of the Invisible World," and embodies the statements of a number of prominent Spiritualists who have devoted themselves to missionary labors among the spirits. We read:

"There is one phase of Spiritualism which has not received the attention its great importance merits, even from those who in other respects thoroughly appreciate the significance of the glorious spiritual illumination of these modern days. I refer to the work it is in the power of mortals to do, in conjunction with altruistic beings in the higher life, in aid of the helpless and often hopeless denizens of the dark and sad borderland, which stretches out just beyond the valley of the shadow of death. It is a possibility fraught with inestimable opportunity for good to both the spiritual and material worlds. Nothing more retards the true progress of humanity than the clinging mass of ignorant and degraded 'dwellers on the threshold.'

"Many human beings pass out of the physical body so lacking in spiritual development as to be insensitive to the inspirations or the magnetic influence of the higher realms. Their spiritual faculties are still in a mere rudimentary state, or, worse, are wretchedly atrophied. Spirits of this character are further from the light of the true spiritual life than many still in the flesh. Their conditions are as diverse as the idiosyncrasies of human thought and impulse; but they cling naturally and instinctively to earth as the only resting-place known to their consciousness, or are held to it through the operation of psychological forces which they are too feeble to resist. Not necessarily very wicked or malicious are these poor groping creatures. On the contrary, in the majority of cases they probably are merely gross and ignorant. Often they are victims of some strange hallucination which has to be dispelled before they can make any progress. Whatsoever the condition of these dwellers in the 'outer darkness,' they are more easily reached through the coarse magnetism of earth than by the finer forces of the inner world. Indeed, the material plane is the common ground on which spirits of all grades can come in rapport, by means of mortal intermediaries; it is the center of life, the point at which the past and the future conjoin; the eternal now, perpetually absorbing the product of the ages for the unfoldment of that which is yet to be. Inhabitants of the boundless beyond separated naturally by degrees of development, or held apart by radical diversity of thought, can be drawn together at the focal point of earthly mediumship. In this way mediums become instruments of upliftment in the hands of invisible beings engaged in the Christ work of drawing all souls up into the higher life."

The peculiar function of mediumship thus described is declared to have been known to many of the early Spiritualist investigators, among them Judge Edmonds, whose "Circle of Hope" was "organized for the special purpose of assisting the invisibles who flocked to him in search of help." Dr. G. A. Redman, a well-known medium of the early days, discussed the subject in his autobiographical work, "Mystic Hours," declaring himself "satisfied that, as we progress, we are able to bestow on spirits below us what we have received from those, whether spirit or mortal, in a more advanced state of progression." Mr. Thomas Atwood, an English Spiritualist who holds regular religious meetings "for the benefit of spirit-land wanderers," recently observed:

"Whatever form of body they assume after 'shoveling off the

mortal soil,' they are *spirits*, just as much as they were in earth-life, no more; and in very many cases they have no knowledge of having passed away from mortal life, and believe themselves still to be following their occupations as in former days. They seem to me to be, to all intents and purposes, men and women, and as such I always address them."

Mr. H. Forbes Kiddle, a New York Spiritualist, writes:

"For a number of years it has been my lot, a strange one, incredible to most people, to have many dealings with the numerous and diverse class of invisibles that haunt the shadows of the past. Through the instrumentality of two ladies who have devoted their mediumistic gifts to the work of spirit rescue and upliftment, all sorts and conditions of unfleshed human beings have come to our circles to be enlightened and aided in various ways. They have come singly and in groups; sometimes they have literally swarmed in upon us. More than once those who have come to scoff have remained to give thanks. . . . Nor is the work of value solely to the spirits. Not a condition exists in spirit-life which may not be transmitted to earth by means of telepathy and thought-transference. Much of the tenacious adherence to old notions and customs, which constitutes so formidable an obstacle to mental and social betterment, might be traced to the involuntary influence of creed-bound conditions existing in the borderland of the invisible world."

From a number of detached accounts of "mediumistic experiences," furnished by Mr. Kiddle to illustrate the method of the Spiritualist missionary, we quote the following:

THE GAMBLER'S DESTINY.

"The gambler brought to Mrs. B. one evening afforded an impressive illustration of the fact that souls can not always be judged rightly by external aspects and circumstances. Being controlled by this spirit, the medium, drawing her chair close to the table, acts as if absorbed in a game of cards. 'Nine up,' she exclaims, as she exultingly throws down on the table an imaginary card.

At first the man is too intent upon the game to pay any heed to our words. Soon, however, he becomes interested, and when we suggest that he should now prepare himself for the new life, he cries out, 'New life, "new life," did you say—is there a new life for me?' Gradually the medium sinks to her knees and clasps her hands in prayer. Then she stands upright with outstretched arms, in an attitude of ecstasy, and exclaims, 'The light—the light!'"

A LAKE OF SLIME.

"It is very dark, and the atmosphere is heavy and oppressive," says the medium. She seems to be standing at the edge of a great black opening. Peering down into its depths, she discovers a mass of black slime. 'Why, there are people in it,' she exclaims, in horror. 'They are just wallowing in it.' We quote for their benefit the Scriptural saying, 'The light shines in the darkness, but the darkness comprehendeth it not.' Holding their hands up to their faces, they cry out, 'No, no, not the light; we can not stand the light!' We suggest that it is the light of wisdom and mercy; the light that discerns the goodness within the depths of every child of the Infinite. A faint light now shines down on the scene, while a rough footpath appears leading away from the slimy waters. Eagerly the people scramble on to this pathway, and as they move along the medium sees that they have entered what looks like a dense forest. It is one step upward—a gloomy place; but they now have a firm foothold, and dull despair has surrendered to cheerful hope."

THE BISHOP OF ROCHESTER'S REPLY TO SIR OLIVER LODGE.

A FEW months ago Sir Oliver Lodge published some suggestions, from a scientist's point of view, toward a "reinterpretation of Christian doctrine" (see THE LITERARY DIGEST, May 7, 1904). The points he specifically criticized were the doctrine of the Atonement and the orthodox teaching as to Christ's birth and parentage. Now E. S. Talbot, D.D., Lord Bishop of Rochester and a personal friend of Sir Oliver, comes forward with an "answer." In this he deals with the first point of criticism almost exclusively.

Sir Oliver Lodge, the bishop reminds us, regards the "doctrine of the Atonement" as based on two presuppositions—"the fall of Adam imputed to the race" and the propitiation by blood of an "angry God." On the first of these presuppositions Dr. Talbot comments (in the latest number of *The Hibbert Journal*) as follows:

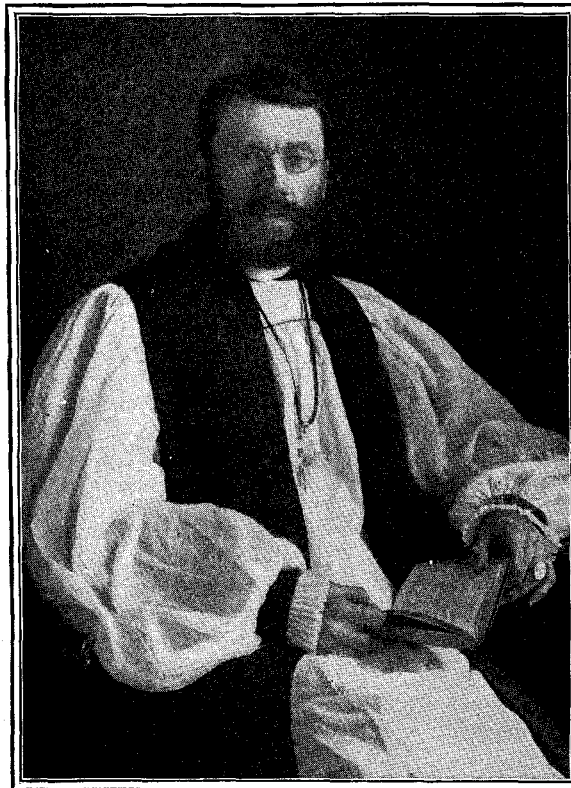
"I should not indeed allow that St. Paul's teaching is fairly and fully represented by saying that Adam's fall was by him regarded as imputed to the race. His words are that 'through one man sin entered into the world.' But he adds that 'so death passed unto all men for that all sinned.' But of this, at any rate, I am clear, that the fall of man would never have taken the place that it has held in Christian theology had it not been that in the story of Adam men read what has been well called 'the great but terrible truth which history, not less than individual experience, only too vividly teaches each one of us.' That, and not the imputation of 'vicarious sin,' is the foundation-stone which has to be pulled out before the 'doctrine of the Atonement' begins to shake. Sir Oliver says—lapsing, I venture to think, for a moment below the usual high level of his thought—that 'the higher man of to-day is not worrying about his sins at all, still less about

their punishment,' and least of all about the inherited fault in his nature. One is tempted to meet this by some question as to whether some of the moral shallowness, which I think most of us are conscious that we share with our time, may not be due to this very cause."

To Sir Oliver Lodge's objection that the doctrine of the Atonement implies the propitiation of an angry God by the infliction of punishment upon the innocent, the bishop replies:

"This 'vicarious' punishment Sir Oliver seems to connect with the idea of the angry God of early religion. It seems important, then, first to say (lest mistake should remain in any mind) that not only all true Christian theology, but, long before Christian days, the purified religion of Israel had cleared away all idea of a God capriciously angry. But how was this done? It was done by the spirit-led intuition and teaching of the prophets which identified God and righteousness. This explains to us what is possibly as first sight a little surprising—the triumph of such a Psalm as the Ninety-seventh. It was a tremendous deliverance to the hearts to believe with conviction that righteousness rules the world. It was a tonic and deliverance to the human spirit, which anticipates at a lower level the impetus that the Gospel of Redemption was to give.

"But did this remove the idea of the wrath of God? Plainly it did not. All ideas of caprice, of bad temper, of the human vice of anger, were gone. But the wrath was there in all its awfulness



THE RIGHT REV. E. S. TALBOT, D.D.,
Lord Bishop of Rochester.

and goes on through the Bible, through the words of Jesus, to the 'Wrath of the Lamb' at the end.

"What, then, did it mean? It meant, one might venture to say, as one has lately said, 'the fixed and necessary hostility of the divine nature to sin, and the manifestation of that hostility.' But I would rather describe it in words from Lodge's own article and say it was on the personal side the attitude or relation to sin of 'a constant, steadfast, persevering universe,' or rather of the God who has given to that universe His own constant, steadfast, persevering character."

Thus defined, the bishop maintains, "the wrath of God" is an expression which "contains nothing that Sir Oliver Lodge should or would attack." Proceeding to the correlate ideas of propitiation and punishment, he writes:

"Now, in order to judge of these points, it is necessary to recall what, upon the showing of the Christian faith, the death of Christ was. It was the means which brought what was needed, by the moral situation of man. It brought illumination; it brought strength and endurance, it brought remedy. If this claim is to be admitted at all, it is plain that a thing of such various moral power will be complex. Sir Oliver Lodge thinks apparently that its power was that of revealing: in a noble passage he indicates what it revealed, 'an infinitude of compassion, *an ideal of righteousness, the inevitableness of law*, the hopelessness of rebellion, the power of faith, the quenching of superstitious fear in filial love.' In the words which I have italicized, the writer is, I think, influenced more than he realizes by the 'doctrine' which he thinks he is combating.

"It has never, let us clearly remember, suggested that all the results of sin are cancelled: experience makes clear that they are not, that they remain part of the moral order of the world, and of the righteous discipline of us sinners. They have not been borne for us in such sense that we have not to bear them. What the Atonement has removed is the guilt that separates from God, and that part of the results of sin which comes as discouragement, hopelessness, and despair."

THE NEW METHOD IN THEOLOGY.

THE introduction of the so-called "religico-historical" method into theological and Biblical research in Germany dates back only a few years, but the progress of the method is already declared to have been "little short of phenomenal." The new theory, which is substantially an application of the natural-development idea to the phenomena of religion, is explained by one of its champions, Professor Bousset, of the University of Goettingen, in a series of articles in the *Theologische Rundschau*. The line of thought developed by him is as follows:

The fundamental idea of the religico-historical method is that the religion of the Scriptures should be studied in its relation to other religious phenomena, as to its origin, development, and history. It is being more and more recognized that the religious teachings of the Bible stand in certain relations of dependence, more or less, to other religions, and only in this way can the Scriptural religion be understood as one of the phenomena and phases of religious development in general. The real founder of the school is Professor Harnack, who, in his elaborate work on the "History of Dogma," developed on a grand scale the central theses that the origin and growth of the dogmas in the early Christian Church were owing to the influence of Greek thought and philosophy transforming and permeating a faith that had originally sprung from a Semitic soil. This seed-thought has been applied with remarkable results, especially to the New Testament, in showing to what extent its teachings are dependent on the religious ideas of the times in which the New-Testament books originated. The pseudepigrapha and similar literature of the inter-testament age, which had hitherto been regarded only as curiosities of literature, at once became important sources for the understanding of New-Testament thought and teachings. In these works are deposited the popular creeds and religions as opposed to the official faith as laid down in the Talmuds and kindred writings, and it has been discovered that the former have materially influenced the New-Testament writings.

Baldensperger, in his "Selbstbewusstsein Jesu" (Self-consciousness of Jesus), has found the traces of Christ's mission—i.e., ideas in the Apocalyptic literature of the Jews. Vischer has found Jewish elements in the Apocalypse of St. John. Johannes Weiss has demonstrated a remarkable closeness of thought between the teachings of the New Testament in regard to the Kingdom of God and the eschatological hopes of the Judaism of the day, while Eveling has made a specialty of searching for New-Testament demonology and angelology in these same sources. Probably the most productive investigator in this line has been Gunkel, who has also, in his "Genesis and Chaos," transferred this method to Old-Testament research. The standard work of Schürer, on the "History of the New-Testament Times," in its phenomenal growth from one medium-sized volume in its first edition to three immense volumes in the third, all of which are devoted to the period between the testaments, shows what wonderful work is being done in this department. Gunkel, in connection with the Assyriologist Zimmern, has especially emphasized the influence of the Babylonian religion on that of the New as well as of the Old Testament, finding a Babylonian myth also in the twelfth chapter of John's Apocalypse. Some of the details in this process are exceptionally interesting. In this way it has been recognized that in the narrative portions of Daniel, especially in the dream of Nebuchadnezzar, there are data and particulars taken from foreign sources; the Tobit booklet is evidently an adaptation of the heathen legend or Achicon story; the book of Esther is but one of many that discuss a popular religious problem of the day. The books of Judith and of Jonah are stories taken from neighboring nations, and the Jewish proverb literature, as also its psalms, are early borrowed material. The best account of these extra-Jewish sources is found in the new edition of Schröder's "Keilinschriften und das Alte Testament" (Cuneiform Inscriptions and the Old Testament). In the immediate present special efforts are also made to show the influence of the Persian religion on that of the Scriptures, Cheyne having made a beginning of this in his work on "The Origin of the Psalms." Böcklen points out the influence of Persian or Jewish and Christian eschatology. In short, everywhere it appears that later Judaism and with it original Christianity, if these are not directly dependent on, are at least materially influenced by, forces from without; and to determine the extent of this influence is the object of the new method of theology. It has already succeeded in removing a number of old and perplexing problems.

A systematic effort, on an extended scale, to popularize this method, has recently been inaugurated by F. M. Scheele, of Marburg, who publishes a series of "Religionsgeschichtliche Volksbücher" (Popular Works on the Historical Development of Religions), of which the first issue, on "Die Quellen des Lebens Jesu" (The Sources of the Life of Jesus), by Professor Wernle, of Basel, has just appeared. It is pronounced a success, and is warmly welcomed by the chief journalistic exponent of newer theology in Germany, the *Christliche Welt* (Leipsic), which declares that this theology will win the estranged educated classes back to the church. A counter-irritant is found in a series of conservative brochures on theological and Scriptural questions, issued with considerable regularity as "Hefte des Alten Glaubens," by the organ of that name.—*Translation made for THE LITERARY DIGEST.*

RELIGIOUS NOTES.

THE REV. DR. G. CAMPBELL MORGAN, of East Northfield, Mass., has accepted a call to the pastorate of the Westminster Presbyterian Church, London.

PROFESSOR WILLIAM OSLER, the newly appointed Regius Professor at Oxford University, in delivering the annual lecture on "Immortality" for the Ingersoll Foundation at Harvard, dwelt on the indifferent, lethargic attitude of the multitude toward the whole problem of a future life. On this point the Boston *Transcript* remarks: "Testimony similar to this of Doctor Osler has been given within a few years by members of another profession whose members have an opportunity second only to the physicians in noting what men's attitude toward death is. Rev. Dr. John Watson, of Liverpool, also well known as a writer of books, in an address given to English Christians a year or two ago, testified to the altered or altering attitude of the Christian laity toward death. Their solicitude now, he said, was less about the future, with whatever it might bring, than about the welfare of those whom they left behind, their kindred and the like. Rev. Dr. George A. Gordon, of the Old South Church, Boston, preaching to the Congregational State Association in 1902, said: 'We ministers of the Lord Jesus Christ know as no other persons in the community what a paralysis has come over intelligent and thinking people in regard to the reality of the other life. So many doubt it; so few have any strong confidence in regard to it.'"

FOREIGN TOPICS.

JAPAN'S ATTITUDE REGARDING TERMS OF PEACE.

IF it be really true, as so many English and German papers declare, that King Edward is sounding St. Petersburg and other capitals regarding peace, the attitude of the Tokyo press forebodes a serious diplomatic situation. Weighty organs like the *Kokumin Shimbun* and the *Nichi Nichi* confirm current rumor that Japan, before consenting to peace at all, will exact from Russia a practical abdication of sovereignty everywhere in the Far East. The Czar is not even to maintain a respectable squadron in Far Eastern waters. The influential *Keizai Zasshi*, an economic organ supposed to reflect Tokyo views with more or less authority, goes into further details in this extreme style:

"The outcome of the Russo-Japanese war may now be anticipated. The crown of victory will assuredly be placed upon the head of the Japanese nation. Then, naturally, the talk of arbitration will come up among the Powers. What we should at this time especially remember is the fact that Edward VII. of England has sent a sealed letter to the Czar of Russia through the British ambassador, Hardinge, at St. Petersburg. We do not know yet the contents of this letter. But, since the most appropriate person to undertake the task of arbitration is the King of England, we must most closely watch the effects of this letter.

"In view of the day of settlement, it is necessary for us now to state our lowest claim, in order to appeal to the opinion of the world. We would not like to listen to the talk of arbitration before our men captured Vladivostok. But, if any one should ask our view of the terms of peace before the last-mentioned event, we would state that our Government should answer as follows:

"The Japanese Government claim the three ports of Port Arthur, Dalny, and Vladivostok."

"The Japanese Government should, moreover, claim Saghalien Island, the fishery of the Amur, and the indemnity due to Russia from China. But these are the minor claims. Before the number of dead and the expenses of the war become very great, we may make some compromise in regard to them. But the principal claim, mentioned above, should under no circumstances be yielded. Why? Because Russia has so far sustained such a severe defeat at our hands, and will some day plan her revenge. In that case

what Japan should fear most is that Russia will possess naval stations in the Far East. The income of Russia is seven times as large as that of Japan. If with this enormous income Russia should plan a ten-year naval expansion, with the view of stationing her fleet in her Far Eastern naval stations against us, we could never rival her. Only when she is without a naval station in the Far East need we have no fear, no matter how powerful a navy she may possess, because she could not maneuver a fleet, just as she can not maneuver her Baltic fleet to-day. Port Arthur and Dalny are already ours. Only Vladivostok remains to be taken."

There can, it would further appear, be no yielding in regard to Russia's share of the Chinese indemnity. That must go to Japan. In fact, there can be no yielding on any point, even the subsidiary, and our Japanese contemporary hopes the Powers will not cherish delusions. It proceeds:

"The transfer of Saghalien Island and the fishery of the Amur into the hands of Japan will not affect the interests of Russia, but will give Japan great benefit, because Russia has not yet utilized those two valuable possessions, whereas if Japan acquires them they will yield her a great profit. According to the information received, the fishery in northern Japan alone will yield 60,000,000 yen (\$30,000,000). Moreover, in Saghalien Island there are oilwells and coal in abundance. And Saghalien is one of the best places for the emigration of our surplus population.

"After our men occupy Liao-Yang, Mukden, and Harbin, the Eastern Chinese Railroad should no doubt be claimed by us. Japan will not permanently hold it, but will speedily return it to China for a sum of money. The Ussuri Railroad may be managed by Japan.

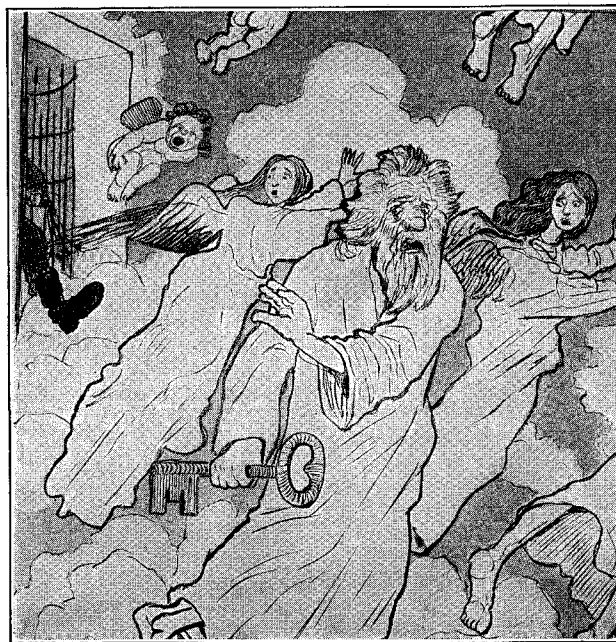
"Russia would not pay the war indemnity from her own pocket, even after she is defeated. If her men retire into the intractable recesses of Siberia, our men can not pursue them. The farthest point of march would be Harbin. Consequently, if the Russian army should leave Harbin, that will be the end of the Russo-Japanese episode. The exchange of prisoners of war may become a basis for reopening relations. But we can not make Russia pay the indemnity on account of the prisoners. The only gain for Japan will be the possession of the works built in years past by the Russians in Manchuria and its coasts. Some one has said that the return of the Liao-Yung peninsula by Japan after the Chinese-Japanese war was a severe blow to Japan, but that, nevertheless, now it seems Japan is, after all, to be benefited by it—the construction of the Eastern Chinese Railroad, and the improvement



INTERNAL DISORDER.

GERMAN EMPEROR: "My poor friend!"
 RUSSIAN BEAR: "It's not only the fighting—tho that's bad enough—it's the awful pain inside."
 GERMAN EMPEROR: "Ah! There I can't help you. I'm troubled a little in that way myself."
 —Punch (London).

SYMPATHIZING WITH RUSSIA.



SENSATION IN HEAVEN.

"Plehve is coming!"

—Der Floh (Vienna),

of the port of Dalny could never have been accomplished so thoroughly by the Japanese. This argument is good. Altho these improvements can not fully pay the cost of the war, yet we shall have to be satisfied with them. As for China, since she will take back the fatherland of the Manchus without the loss of one soldier, she ought to compensate Japan for the service. The Siberian Railroad should be utilized for commercial purposes for the mutual benefit of Japan and Russia, while the Eastern Chinese Railroad terminating at Harbin should be managed by China."—*Translations made for THE LITERARY DIGEST.*

FRANCE PREPARES FOR SEPARATION OF CHURCH AND STATE.

NEVER did medieval crusader make ready for a descent upon the infidel with more joy and enthusiasm than the anticlerical press of Paris displays in heralding the separation of church and state. When the papal nuncio quitted Paris, never to return in an official capacity, as the *Action* (Paris) and the *Humanité* (Paris) fondly believe, a period of war, "open and relentless," had



TWO CLOWNS.

COMBES: "I was afraid I had pulled the thing too hard."
DELCASSÉ: "What shall we amuse the gallery with now?"

—*Intransigeant* (Paris.)

succeeded to a period which we must regard, says the *Lanterne* (Paris), as "mere skirmishing." "The din of battle," exclaims the *Action* (Paris), aching for the fray, "will next begin!" It hints grimly at what is coming:

"The separation of church and state will not be an end, but a beginning. The great battles against the church and against the religious spirit have not yet been fought out. Let us understand how to make ready for them without fears or quailings, with the certainty that sooner or later, for us or for those who shall succeed us, the final victory of free thought is inevitable."

The Pope is apostrophized thus:

"Bravo, Pius X. True Pope, excellent head of the church! It is thyself who, acting as thou dost, art the first to make an end of the concordat. All is broken, my friend! A divorce is preparing. Soon will come the rupture of the slender bond which unites church and state."

Clerical organs generally take the most serious view of the situation. "Everything presages war, war open and declared, between the republic and the church," thinks the *Gaulois*, the stoutest champion of the Vatican in Paris. "This time it will be a momentous struggle, a foundation shock." And in paying its re-

spects to the Pope, its tone is very different from that of its anticlerical contemporary:

"'Poor Pius X.' is not only the insulted and unhappy father of 'the eldest daughter of the church.' He is still the spiritual sovereign of an empire like the empire of Austria, of kingdoms like Spain, Portugal, Italy, and Belgium, of thirds and quarters of other empires, other nations and other kingdoms, such as the many millions of German, English, Dutch, American Catholics, who represent considerable or imposing minorities everywhere where they are not the majority. . . ."

"No one, finally, is unaware of the sort of ideal and tacit sovereignty that the Pope, in the domain of pure faith, necessarily represents, in spite of political rupture, to all that is only schismatic even. Nor is any one unaware of the great principle of order and higher morality the Pope incarnates at the present time to all the sovereigns and chiefs of state in the whole world, except to the prodigious M. Loubet!"

Observers outside of France, including the Manchester *Guardian* and the London *Saturday Review*, are inclined to think that the anticlericals may provoke a reaction in consequence of the attitude of their extreme organs toward the Roman Catholic religion. This attitude is pronounced abusive and insulting, and at times regardless of the rights of conscience. Religious processions have been stoned, churches and cathedrals entered and defaced, and emblems of faith publicly mocked in a manner sufficiently general to suggest to the Berlin *Kreuz Zeitung* the initial stages of a civil war over religion. But the Vatican, it seems to be conceded, has scored its point in the immediate contest, since two bishops whom Premier Combes sought to shield behind the concordat have been practically ousted from their sees. One retains but a shadow of authority while, the other went to Rome. The Paris *Figaro* avers that the Pope will not hesitate to proceed to excommunication, if necessary. But had these bishops been "ordered" by the Vatican to proceed to Rome, or only "advised"? In either case, contends the *Humanité*, conveying the views of the Socialist element, the Vatican had failed to apprise Premier Combes of its measures, and had not acted through the French Government. "This violated the concordat." The issue was thus, thinks our anticlerical authority, placed far above any personal question of the worthiness or unworthiness of individual bishops. From another point of view, the organ of that department of the French Government which conducted the negotiations with the Vatican, and which opposes separation of church and state, the Paris *Temps*, speaking with official authority, goes into the subject at some length:

"It (the present state of affairs) is big with consequences as well for the republic as for the papacy and religion itself. The controversy has reached such a stage that sight has been lost by both parties of the real function of the contract which, despite some variations and frictions, has, on the whole, maintained peace between church and state for a century. The concordat had for its object, in the mind of those who signed it, first to reestablish in fact and in law the public character of Catholic worship which the convention and the directory had abolished, and next to regulate the permanent relations which the religious power had naturally been led to sustain with the civil power in France.

"The point of departure or the characteristic of the new state of things resides in the manner of filling vacant bishoprics. The civil power chose them from among those priests fitted to discharge such functions. The religious power bestowed upon them canonical institution—that is to say, it placed them in position, by a special delegation of the sovereign pontiff, to discharge their spiritual office among the faithful. It goes without saying that the ministry of public worship had to see to it that official investiture was not conferred upon individuals unworthy in their morals, suspicious from the point of view of orthodoxy or dangerous in any other respect. In the same way, the Pope should not refuse his approval to candidates without reproach in the several particulars we have indicated. With a few rare exceptions, it is thus that matters have been adjusted since 1801, if we leave aside the famous quarrel between Napoleon I. and Pius VII., solely occasioned, moreover, by the divorce of Josephine.

"It is true that since the final establishment of the republic in

France the occasions of conflict have been more frequent, due particularly to the interference of the political element. They were inevitable from the fact that the church regarded the monarchical parties as her natural allies and the republicans as her systematic opponents. Hence the church participated, often without moderation, in all the struggles that arose against the republican government. It is true that Leo's pontificate was a vigorous and sustained effort to detach Catholics from all parliamentary or political compromise of themselves in a monarchical sense. But Leo XIII. was not always and everywhere obeyed, and, besides, the right moment had passed. The Republicans saw in this tardy adhesion only a new snare. The result was that peace, practically maintained until the passage of the laws against the religious orders, was only an armed peace. Since the advent of the Combes ministry there has been open war.

"The evident interest of the Holy See during this troubled period was to remove all pretext for the Government and the majority to push matters to extremes. The new Pope has not grasped the necessity of this moderating policy. He began with a protest as useless as it was dangerous against the journey of the President of the republic to Rome. The most Catholic deputies were unable to support him in this affair, and the free-thinking deputies found in it a new argument for the separation of church and state. The Pope is now continuing by a series of initiatives which the Government regards, rightly or wrongly, as attempts either upon the concordat or upon the organic articles (supplementing the concordat) which the papacy has never accepted, but which are none the less in force, since they were promulgated with the concordat and make one body with it. It seems to us that the Minister of Public Worship forces things a little when he seeks to forbid the Pope to send communications and to give advice to prelates over whom he has disciplinary powers."—*Translations made for THE LITERARY DIGEST.*

AFTER PORT ARTHUR—VLADIVOSTOK.

MARQUIS OYAMA, supposed to be still directing Japanese land operations in the vicinity of Port Arthur, is represented in London organs as so convinced of the approaching fall of Port Arthur that he is giving his mind to the details of the siege of Vladivostok. The turn of that place is coming rapidly unless the military expert of the *London Times* overestimates Japanese enterprise. The siege will be pressed with vigor by land and sea. The *London Standard* suspects that Admiral Skrydloff is a trifle uneasy regarding Vladivostok, and it learns that the Russians are making every effort to put the place in a state of defense. Its fall would, we are told, be far more serious, from the strategical point of view, than the fall of Port Arthur. The place holds immense quantities of stores which could not be destroyed totally in case of emergency. The *London Mail* says the place is stronger than Port Arthur.

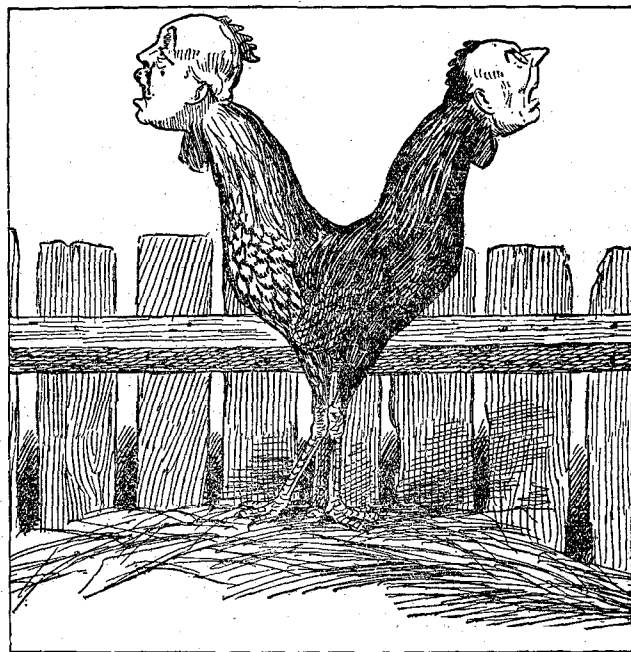
Military organs on the continent of Europe are inclined to remind Japan that the capture of Port Arthur has still to be effected. The dispersal of Russia's fleet, according to the *Armée et Marine* (Paris), the *Militär-Wochenblatt* (Berlin), and the *Reichswehr* (Vienna), does not necessarily entail the fall of Port Arthur. The last-named paper says Marquis Oyama has formed a body of picked troops for the final assault, which may come at any moment. The men thus chosen all took part in the capture of Port Arthur during the war with China, and they will not be sacrificed uselessly. The Marquis is said to have fixed September 15 as the last possible limit of Port Arthur's resistance. The *Militär-Wochenblatt* looks for a terrible conflict. It says:

"The capacity of resistance of the works can not be estimated very highly. Notwithstanding the skill of the Russians in fortification, they attach in general too much importance to earthworks. They attach comparatively small importance to stone and wall defenses, and they have neglected armor protection. . . . The Japanese, who are greatly underestimated by the Russians, have shown extraordinary capacity in overcoming local obstacles. Their energy and their contempt of death even in assaults upon fortified places justify the greatest expectations. On the other

hand, the courage and the traditional doggedness of the Russians make them most capable of sustaining the defense. We must make up our minds for a terrible struggle."—*Translations made for THE LITERARY DIGEST.*

A POLITICAL SURPRISE FOR MR. BALFOUR AND MR. CHAMBERLAIN.

FOR a period of some seventy years the English constituency of Oswestry has been regarded as an impregnable Tory stronghold. The occasion of a by-election there last month to fill a vacant seat in the House of Commons was seized by a follower of Mr. Joseph Chamberlain to test the strength of protectionist sentiment. "If the electors are wise," wrote Mr. Chamberlain to the protectionist candidate a week before the opening of the polls, "they will vote for you." The result of the contest was a signal



AN ABNORMAL DEVELOPMENT.

Which is head and which is tail?

—*Westminster Gazette* (London).

defeat for the follower of Mr. Chamberlain, a normal Conservative majority of about a thousand being converted into a Liberal majority of 385. The circumstances of the contest were such that its result has created a great political sensation in England, even the *London Times*, Mr. Chamberlain's stalwart supporter, observing:

"The result of the election in the Oswestry Division is discouraging for the Unionist party and a legitimate cause for rejoicing in the opposition camp. The seat has been held by the Conservatives ever since its creation, always by substantial majorities and sometimes without opposition. Now it is won by a Liberal with a majority of 385. There will probably be some of the usual explanations wherewith beaten parties are wont to mitigate their disappointment, but no explanation can get over the fact of a defeat. In some other cases it has been held that the Unionist cause would have been better served had the candidate wholeheartedly accepted Mr. Chamberlain's policy instead of stopping short at Mr. Balfour's. Mr. Bridgeman [the Conservative candidate] did advocate Mr. Chamberlain's policy in the most thoroughgoing way, but he has not fared any better than those who took the opposite line."

Nevertheless, this London daily insists that "persistent misrepresentations" of the education act, of the importation of Chinese labor into South Africa, and of other Balfour policies contributed, as much as opposition to Mr. Chamberlain's protectionist ideas, to the result. But from the opposite point of view, the *Manchester Guardian* asserts:

"The electors have indicated plainly that they distrust Mr.

Chamberlain's methods of 'reform.' They have no faith in his promises or in his propaganda, and by declaring their opinion in such an emphatic manner they have dealt the whole protectionist movement a staggering blow from which it will scarcely recover. It is impossible to exaggerate the importance of this election. Here in this typical agricultural country, at the beginning (apparently) of a period of depression, the electors were brought face to face with a candidate who time after time repeated to them the specious promises of the apostle of tariff reform and assured them that the only hope of fiscal salvation lay in helping Mr. Chamberlain to secure 'fair play for British labor and union with our colonial kinsfolk.' The constituency had always voted consistently Tory."

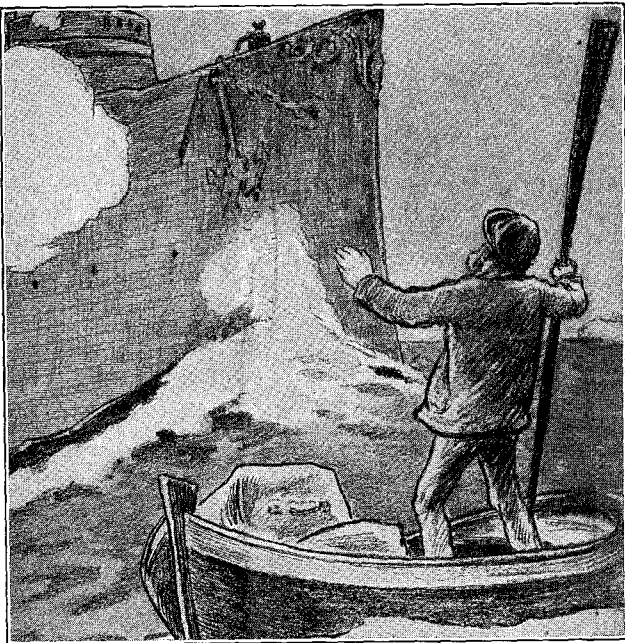
CHINA OCCASIONS RENEWED ANXIETY.

AS the struggle in the Far East brings nearer and nearer the moral shock of Port Arthur's fall, the task of restraining China becomes sufficiently difficult to fill with concern every friend possessed by Russia among the newspaper organs of Europe. The *Patrie* (Paris) says upon the authority of a Russian diplomatic agent of indefinite status that the Czar has sent personal letters to the French President and the German Emperor on the subject of China. Nicholas II. is represented as dismayed by the reported activity of Japanese agents who preach revolt in the interior of the middle kingdom. The *Indépendance Belge* (Brussels) thinks the yellow-peril bogey is extinct in Europe, and that Russia can not depend upon this factor in her diplomacy. But the *Figaro* (Paris), which is a St. Petersburg mouthpiece, tells us that "the great problem disturbing all chancelleries just now is that of determining whether China will intervene in the conflict between Russia and Japan," and it adds that Russia is "making ready to face this eventuality." The French daily has interviewed the Chinese minister in Paris, who said that the Peking Government is striving to put down "popular effervescence," which can be coped with even if "Japan scores some victories." "These declarations are only partly reassuring," thinks our contemporary, "and it can be understood that events in the Far East, as M. Delcassé said in a recent interview, do not fail to cause some apprehension in official spheres." On the other hand Baron de Conzenon, formerly French military attaché in Peking, writes in the

clerical *Gaulois* (Paris) that Chinese intervention is unlikely because China has no army to intervene with. He thinks the troops under Yuan-Shih-Kai, Chang-Chih-Tung, and General Ma may be left out of the account. "They might go so far as to impede the Russians, but they could not introduce into the struggle an element that need radically alter its conditions or that would make it worth while for China to run the risk of taking the consequences of open hostility when accounts were finally settled." But a British organ nearer the seat of war, the *Kobe Herald*, which does not hastily reach conclusions, deems the situation more serious than is generally supposed. To quote:

"Affairs in Peking are evidently more critical than the world at large has any idea of, or we should not find an influential Russian journal threatening the Chinese Government and declaring that Russian patience is well-nigh exhausted. . . . If China once moves, if her northern neighbor adopts a course designed to precipitate a conflict, there is no saying how far the war may not extend. And it may be that this very danger is much nearer than is generally conceived. It is true that China has issued a declaration of absolute neutrality, and that her officials have given assurances of the determination of her officials to loyally adhere to it, but events are sometimes stronger than the policy of a government. The truth is, the situation is such that a collision between the two countries will only be narrowly averted, if averted at all. Consider the position for a moment. On the one side we have a foreign state without sovereign rights in the territory wherein it is waging war—without any rights other than those which belong to a lessee; while on the other there is the Government whose supremacy in the territory was never seriously questioned until narrow strips of it were leased for the purposes of a railway. And owing to the state of war which exists there multitudes of the latter Government's peaceful and law-abiding subjects are being despoiled and persecuted by a professedly friendly nation. . . .

"It is becoming increasingly evident that Russia does not place much reliance upon China's declaration of neutrality, despite the fact that it has suited her purpose to countenance viceregal proclamations in which the people of Manchuria have been enjoined to render all possible assistance to the Russian forces because of the mutually friendly and confidential relations of Peking and St. Petersburg. Only the most careful handling of the vexed questions that must arise—that have already arisen in fact—will avert trouble between the two nations."—*Translations made for THE LITERARY DIGEST.*



ON THE HIGH SEA.

BOATMAN: "Why do you fire on me? There's no contraband in this row boat."

RUSSIAN ADMIRAL: "Sorry, but I've got to win a fight at sea."
—*Humoristische Blätter* (Vienna).



KUROPATKIN'S PLAN.

"If the Japanese further my plan, Xenophon's Anabasis will be forgotten. What is the retreat of the ten thousand to mine?"

—*Fischietto* (Turin).

VAUDEVILLE IN THE THEATER OF WAR.

BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

- "The Demonism of the Ages."—J. M. Peebles. (J. M. Peebles, Battle Creek, Mich.)
- "Hobbes."—Leslie Stephen. (The Macmillan Company, 75 cents.)
- "The Trotting and the Pacing Horse in America."—Hamilton Basbey. (The Macmillan Company, \$2.)
- "I'm from Missouri."—Hugh McHugh. (G. W. Dillingham Company.)
- "Rena's Experiment."—Mary J. Holmes. (G. W. Dillingham Company.)
- "Private Lectures to Mothers and Daughters."—D. O. Teasley. (Gospel Trumpet Company, Moundsville, W. Va.)
- "The Roosevelt Doctrine."—E. E. Garrison. (Robert Grier Cook, New York.)
- "Blätter und Blüten." (Louis Lange Publishing Company, St. Louis, Mo.)
- "The Problem of Monopoly."—John Bates Clark, LL.D. (The Macmillan Company, \$1.25.)
- "Author's Year Book for 1904."—W. E. Price. (W. E. Price, 24 East 21st Street, New York.)
- "Chemistry of the Household."—Margaret E. Dod. (American School of Household Economics, Chicago.)
- "Chinese Made Easy."—Browner and Fung. (The Macmillan Company, New York, \$6.)
- "The Christian Creed."—C. W. Leadbeater. (The Theosophical Publishing Society.)
- "Industrial India."—Glyn Barlow, M.A. (G. A. Natesan & Co., Madras.)
- "The Philippine Islands 1493-1898," Volume XVI.-1609. Edited and annotated by Emma Helen Blair and James Alexander Robertson, with historical introduction and notes by Edward Gaylord Bourne. (The Arthur H. Clark Company, Cleveland, Ohio.)
- "Songs of the Flag and Nation."—Compiled by Walter Howe Jones. (Hinds, Noble & Eldredge, New York, \$0.50.)
- "Life and Letters of H. Taine." Part II. 1853-1870.—Translated by Mrs. R. L. Devonshire. (E. P. Dutton & Co.)
- "The Masters of English Literature."—Stephen Gwynn. (The Macmillan Company, \$1.10.)
- "The Theory of Eclipses."—Roberdeau Buchanan (J. B. Lippincott Company.)
- "Guide to the Adirondacks."—S. R. Stoddard, Glen Falls, N. Y.
- "Adam and Eve."—Prof. L. T. Townsend. (Chaple Publishing Company.)
- "A Brief Outline of the Books I have Read." (Hinds, Noble & Eldredge, \$0.25.)
- "Tutonish."—Elias Molee. (Published by the author at Tacoma, Wash.)
- "For People Who Laugh."—Adair Welcker, Pine Street, San Francisco, \$1.
- "Faith and Morals."—Wilhelm Herrmann. (G. P. Putnam's Sons.)
- "The Magnet."—Lida A. Churchill. (Alliance Publishing Company.)
- "The Interloper."—Violet Jacob. (Doubleday, Page & Co., \$1.50.)
- "The States General."—Erckmann - Chatrian.

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Current Events.

Foreign.

RUSO-JAPANESE WAR.

August 15.—A general land and naval assault is begun upon Port Arthur. The flags of the battleship *Czarevitch* and three cruisers, refugees at Tsing-Chow, are hauled down by order of the German authorities. China protests to Japan against the seizure of the *Ryeshitelni*.

August 16.—It is reported that the Japanese are in possession of the heights encircling Port Arthur. It is announced from St. Petersburg that Russia does not expect the Powers to take action in the case of the *Ryeshitelni*, but that if the protests to China and Japan are ignored Russia will reserve the right to take retaliatory measures. Great Britain protests to Russia against the inclusion of food as contraband, and asks that the list be revised.

August 17.—The Japanese send a note to General Stoessel demanding the surrender of Port Arthur. Chinese refugees from the fortress report that the Japanese have penetrated to a point three miles north of the town. All the Japanese forces east of General Kuropatkin are reported to have begun a general flanking movement toward Mukden to force the evacuation of Liao-Yang. The Russian cruisers *Rossia* and *Gromoboi* arrive at Vladivostok.

August 18.—General Stoessel refuses to surrender Port Arthur, and the Japanese attack upon the fortress is resumed; Russian land mines, in the line of approach to the fortifications, cause great slaughter among the besiegers. Official reports of the defeat of the Vladivostok squadron by Admiral Kamimura, show that the Russian losses in the three vessels were 186 killed and 485 wounded; the *Gromoboi* and *Rossia* were badly damaged. The Japanese consul-general at Shanghai reports that a Japanese fleet is on its way thither to seize the Russian cruiser *Askold* and the torpedo-boat destroyer *Grozovoi*. Japan informs Great Britain that she will not give up the *Ryeshitelni*.

August 19.—Hard fighting continues at Port Arthur; the Russians are reported to have retaken Pali-Chwang, from which position the Japanese were shelling the fortress. Movements of the Japanese armies in the interior are being delayed by heavy rains. The Japanese troops capture An-Shan-Chau, which commanded the Russian southern line of defense between Liao-Yang and Hai-Cheng.

August 20.—The Russian cruiser *Novik*, missing since the battle off Port Arthur, August 10, is reported to be at the island of Saghalien. Orders are issued by the governor at Shanghai to the commanders of the *Askold* and *Grozovoi* to leave port or disarm.

August 21.—United States war-ships at Shanghai receive orders to protect the neutrality of the port; the American destroyer *Chauncey* anchors between the Russian cruiser *Askold* and a Japanese destroyer which entered the port cleared for action. The *Novik* is sunk off Saghalien Island by two Japanese cruisers.

OTHER FOREIGN NEWS.

August 15.—England sends a cruiser to Venezuela to protect British subjects and interests, which

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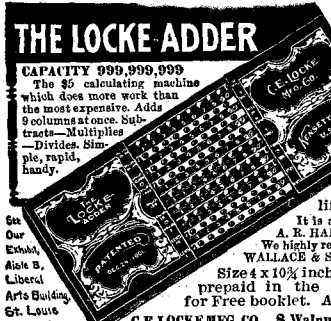
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are reported to be endangered by Venezuela's attitude in the asphalt troubles.

August 16.—Inhabitants of Crete petition the Italian Government to free them from the government of Prince George of Greece.

It is reported that the Czar of Russia will abolish corporal punishment throughout the empire to signalize the birth of a male heir.

August 21.—The Presidents of Salvador, Honduras, and Nicaragua sign an agreement to maintain peace in the republics of Central America.

Domestic.

POLITICAL.

August 15.—Senator Fairbanks is to make extensive tours and speak in behalf of the Republican ticket.

August 17.—Henry Gassaway Davis is formally notified of his nomination for Vice-President by the Democratic national convention.

August 18.—Messrs. Watson and Tibbles, the candidates of the People's Party for President and Vice-President, receive official notification of their nomination in New York.

August 19.—W. J. Bryan, in *The Commoner*, criticizes Judge Parker's treatment of the tariff and trust issues in his speech of acceptance.

OTHER DOMESTIC NEWS.

August 16.—A mob at Statesboro, Ga., overpowers the military, then takes two negroes from the jail and burns them at the stake for being implicated in the murder of a family near that town.

The National Encampment of the Grand Army of the Republic begins its session in Boston; 26,000 veterans are reviewed on parade by Governor Bates and Mayor Collins.

Chicago packers refuse to accept Mayor Harrison's proposition for a joint conference to end the meat strike.

August 17.—Senator George F. Hoar is reported to be dying at his home in Worcester, Mass.

August 18.—General W. W. Blackman, of Massachusetts, is elected Commander-in-Chief of the Grand Army of the Republic.

Philip Weinseimer, president of the Building Trades Alliance, who was arrested in New York on an extortion charge, is indicted.

August 20.—Rioting again breaks out in the Chicago stock-yards.

Cripple Creek, Colo., is held by armed miners, who take prominent officials into custody.

August 21.—The United States reopens negotiations with Russia with a view of securing recognition of passports held by Russian Jews naturalized in this country.

CHESS.

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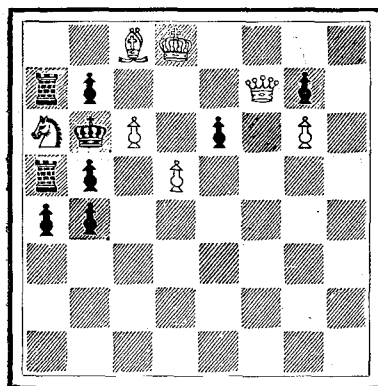
SET.

MOTTO: "Aida."

A.

Problem 971.

Black—Nine Pieces.



White—Seven Pieces.

2BK4; rp3Qp1; S kP1P1P1; rp1P4
pp6; 8; 8; 8.

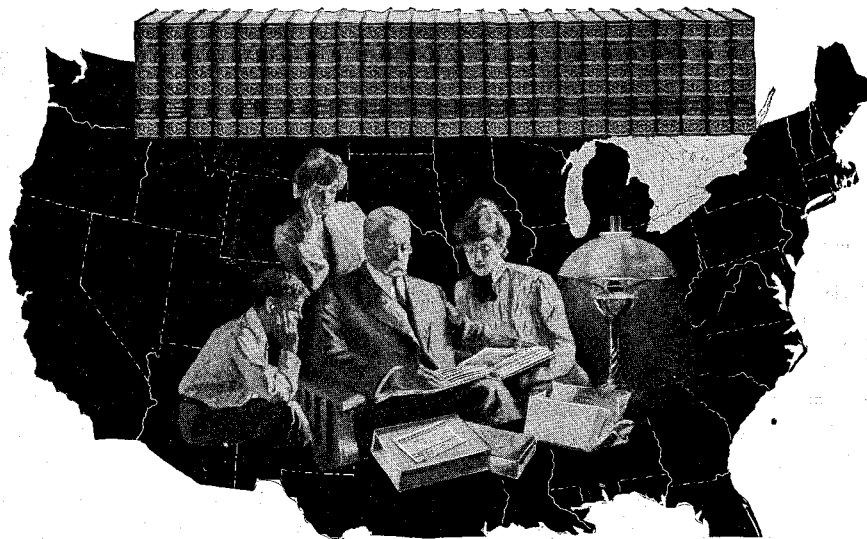
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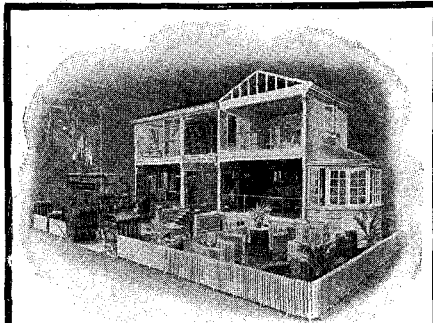
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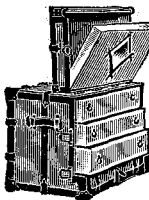


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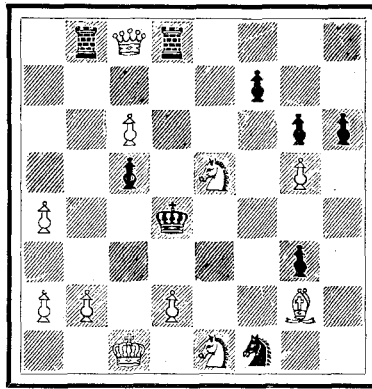
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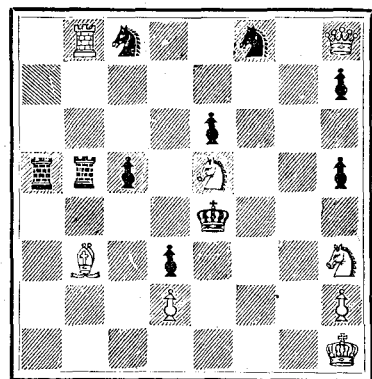


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1rQr4; 5p2; 2P3pp; 2p1S1P1; P2k4;
6p1; P1P2B1; 2K1Ss2.

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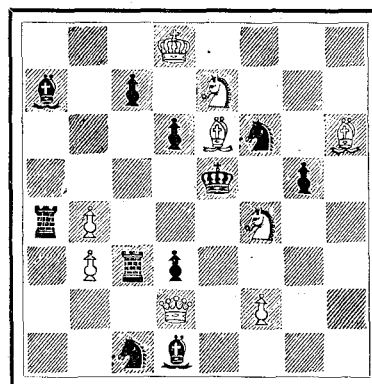


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1rS2s1Q; 7p; 4P3; 1rP1S2p; 4k3;
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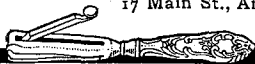


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959: "Very good for an old-timer"—G. D.; "The simple but effective key, pinning the otherwise obstructive Pawn, and the economic working-force, are the instructive features of this interesting problem"—J. H. S.; "Unquestionably, a model for pure mates"—W. R.; "After various 'tries,' it becomes evident that the Pawn on Q 3 must be pinned, and this reveals the secret"—J. G. L.; "Good 'tries,' good mates"—W. R.; "Highly interested"—A. H.; "Interesting variations"—B. G. W.; "Fine example of economic possibilities"—L. G.; "There are twenty-seven legitimate sequences of moves leading to mate"—N. D. W.; "Counting a new mate for every move of the black K, there are thirteen economically pure mates; but in only two or three mates do the white pieces occupy different positions. It is, however, a fine problem"—F. G.

In addition to those reported, the Rev. L. H. B. got 950, 957; S. L. Brewer, Tuskegee, Ala., 952; J. C. Shedd, Colorado Springs, 952, 955; G. S. Powell, Chicago, 953; W. G., 954; G. P., 954, 955; C. A. Fisher, West Hartford, Conn., 955; Dr. E. O. S., 956; R. R. H., 955; J. F. C., 948, 954; Mrs. A. D. F., Aintab, Turkey, 936, 937.

The Marshall-Janowski Match.

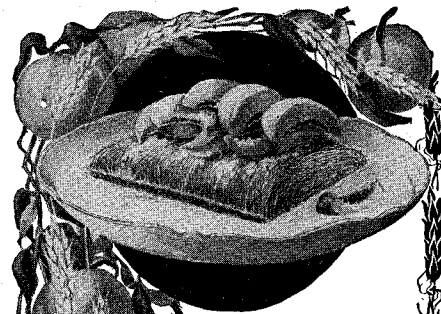
Frank J. Marshall has accepted the invitation of the Cercle de Philidor, Paris, to play a match with Janowski, the French Champion. Marshall stipulates that the match shall be seven games up, Draws not counting, and each player to put up a stake of \$500.

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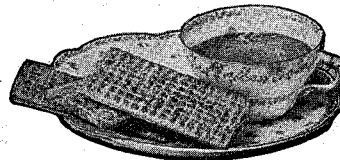
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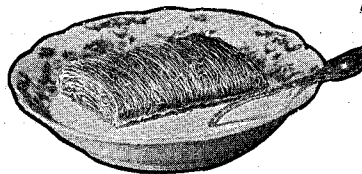
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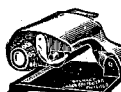
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THE LEXICOGRAPHER'S EASY CHAIR



In this column, to decide questions concerning the correct use of words, the Funk & Wagnalls Standard Dictionary is consulted as arbiter.

"R. K. W.," Crawfordsville, Ind.—"Please state whether the word 'politics' is singular or plural."

The word "politics" may be used either in the singular or the plural, as it has literary sanction in both forms.

"C. M.," Lake Providence, La.—"Are sentences like the following correct: 'He is not in here,' 'He is not about here'? How can a preposition be the object of another preposition?"

In both of the sentences cited "here" is an adverb used substantively, not a preposition, the term being used for emphasis.

"W. F.," New York City.—"Will you kindly state whether the word 'lunch' is applied to any other but the light meal between breakfast and dinner?"

According to American custom, the word "lunch" may mean the meal between breakfast and dinner or any light meal at other times of day.

"F. S. C.," New York.—"(1) Kindly supply the correct pronunciation of the word 'insouciance.' I am unable to pronounce the last syllable. (2) What is the rule for the use of a plural verb in the following sentence, 'If it were not for that fact I would do so'?"

(1) The last syllable of the word "insouciance" is pronounced as any English word ending in "ance" but with a broad "a." (2) There is no plural verb in the sentence given, but the subjunctive singular; therefore it is unnecessary to quote rule.

"N. A. B.," Weissport, Pa.—"Have the kindness to state how the surname of George B. Cortelyou is pronounced."

Cortel-you, the "o" in the first syllable pronounced as "o" in "or," and the last syllable having the sound of the word "you."

"J. G. T.," Philadelphia, Pa.—"Is the following sentence correct, 'Neither of the gentlemen who were present knew anything about the matter.'"

The sentence "Neither of the gentlemen who were present knew anything about the matter" is grammatically correct. Here "neither" is the subject of the verb "knew" and "who" (antecedent "gentlemen") is the subject of the verb "were."

"P. M. L.," Yokohama, Japan.—"Please tell me whether the word 'safe' is used correctly in the following sentence, the Steamship "Korea" has arrived safe."

In the sentence cited, "safe" is used as an adjective to qualify the state in which the vessel arrived, and means having escaped hurt, injury, or damage, and its use is permissible, having literary sanction. Tennyson, in "The Princess," says: "Our royal word upon it, he comes back safe."

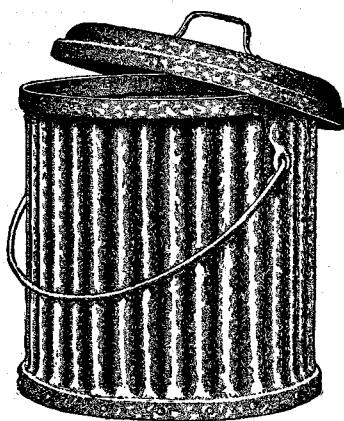
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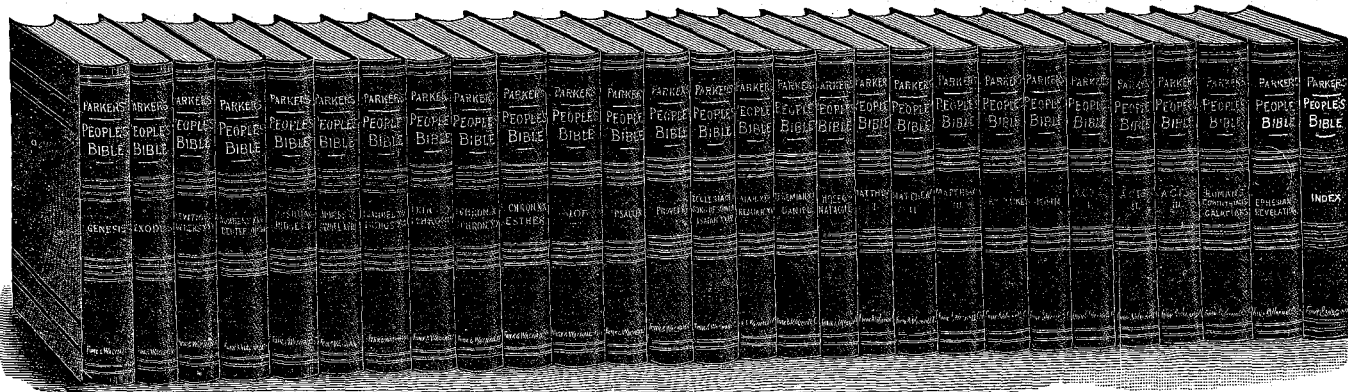
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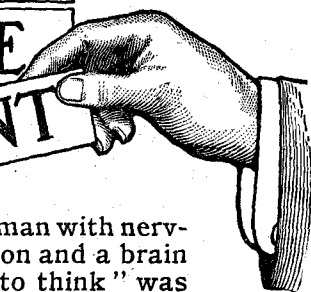
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